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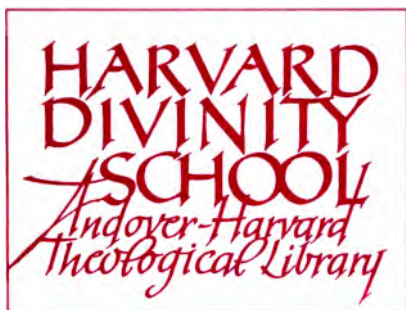
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ANNOTATIONS

ON THE

NEW TESTAMENT:

COMPILED FROM THE BEST CRITICAL AUTHORITIES,
AND DESIGNED FOR POPULAR USE.

Jonathan Peete

BY J. P. DABNEY.

PART II.

THE EPISTLES OF PAUL, JAMES, PETER, JOHN, AND JUDE.



CAMBRIDGE:

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1829.

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District Clerk's Office.

BE IT REMEMBERED, that on the tenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, J. P. Dabney, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit* :

"Annotations on the New Testament : compiled from the best critical authorities, and designed for popular use. By J. P. Dabney."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned ;" and also to an act, entitled, "An Act supplementary to an act, entitled, ' An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned ;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS,

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THE
EPISTLE OF PAUL
TO THE ROMANS.

[The theory of interpretation, first suggested by the sagacious and fair-minded Locke, in regard to Paul's Eps. generally, (and which in a special manner applies to that to the Romans,) and which was followed out and confirmed by Dr. Jn. Taylor, is now adopted by the best critics, as a successful clue to very many of his obscurities. The great principle of this theory is,—that the children of Israel, once the chosen people of God, having been cast off by him for their sins, and that especially of rejecting his M.;—believers now in J., whether Jews or Gentiles, are admitted to the same relation to the Deity, which these had before; and those terms which were applied to the state and privileges of the Hebrews, are so now, to express those of christian believers.

Thus,—the Hebrews, having been selected by God, from all other nations, to be his peculiar people, are for this reason said to be *chosen* or *elect*; being placed in a new state of moral existence, to be *created*; being separated from the rest of mankind for the service and worship of the true God, they are *consecrated* or *holy*; having formerly been heathen idolaters, they were then *aliens* and *enemies*; having become worshippers of the true God, they are *reconciled* and *friends*; having been promised an inheritance in Canaan, they are made *sons* and *children* of God; having been recovered from the bondage of Egypt, they are *redeemed*, *purchased*, *delivered*; having been put into possession of Canaan, and favored with a divine institute, they are the *servants* and *subjects* of God, in *covenant* with him, &c. God, on the other hand, is spoken of, as bearing to them answering relations.

Now this language applied not so much to the moral conduct and personal character of the Hebrews, as to their external state, as a community separated from the rest of the world by a pecu-

liar ritual, with the intent to serve in the world, as a standing memorial and testimony against idolatry. But the Jews having, as Paul shows, rejected J. as the M., are themselves, as a community, rejected by God; no longer a holy and peculiar people; are cast out of covenant, and in a national view, stand upon the same footing as the Gentile world. J. of Nazareth, the true M., promised by the prophets, is the Mediator of a new and better covenant; into the engagements of which, Jews and Gentiles are alike invited to enter, and accept its blessings. All who comply, are brought into the same state of grace and privilege, in which the Hebrews stood before, and entitled to the same honorable distinctions. Believers in J. are acknowledged as the spiritual Israel: the true people of God, his servants, his children. They are chosen, holy, redeemed, called and saved; having been once enemies, they are now reconciled: they are new created, new born. God is their creator, their redeemer, their father. They are translated 'out of darkness into light,' 'from the kingdom of Satan,' a state of idolatry, into that 'of God's dear Son,' the christian community: they are become 'fellow-citizens with the saints,' 'heirs of the promises,' and 'of the household of God.'

This Epistle is distributed, as are most of the ap.'s writings, into two great divisions, DOCTRINAL and PRACTICAL; the former extending through the first *eleven* Ch's; the latter occupying the residue of the Ep. After an expression at the outset, of his apostolic authority, his good will, and his earnest desire to visit them in person, (vvs. 1-17,) he enters upon the ARGUMENTATIVE portion of his Ep., which, though not so arranged in form by him, may be classed under *four* heads, viz. The impartiality of the divine mercy in the extent of the G. plan, i. e. as embracing Jews and Gentiles alike, Ch. i. 18-v.; the sanctifying efficacy of the motives of the G., to believers, Ch. vi.-viii. 17; also their consoling and encouraging power, Ch. viii. 18, to the end; finally, the vindication of divine providence, in the present rejection of the Jewish nation from a covenant state, and in the invitation of the Gentiles, Ch.'s ix.-xi.]

CHAP. I.

1. *To be an apostle*: "This name was given to different orders of men, (see xvi. 7,) though, in its highest sense, appropriated to the *Twelve*." McKnight.
- 3, 4. *According to the flesh*: "i. e. who, by natural descent, was of his posterity; but, in a figurative sense, by designation of the h. s. at his baptism, the Son of God,* or promised M.; which was further proved by that wonderful act of the divine energy in raising him from the dead." Imp. V. So, the *Fratres Poloni*. Carpenter. &c. Wakefield tr's.—*And was proved† to be a son of God, by the h. s.,‡ through a miraculous resurrection from the dead.* Jn. Simpson remarks, "that the contrast here made, is not between two natures in J., but between the frailty of his personal nature and the dignity of his office. A similar contrast between the frailty of our S.'s nature, during his earthly ministry, and his glorious state after his resurrection, is drawn in other passages of S. S. Comp. 1 Pet. iii. 18."—"That *according to the flesh*,

* The scriptural grounds upon which this important title,—the most common designation of our S., in the N. T.,—is applied to him, are by the consent of the best critics, resolved into three, or perhaps four, (some blending the two last in one); viz. 1. That derived from the supernatural circumstances of his birth, Luke i. 35. 2. As expressive of his divine mission, and all those high endowments which qualified him to fulfil it, John x. 36. [This is much the most prevailing sense. In this point of view, it is equivalent to *Messiah* or *Christ*; and they appear to be very often used promiscuously in the N. T., as having the same import. See N. on Acts iv. 26, marg. N. to John xix.*7.] 3. J. is thus called, on account of his resurrection; as in the text before us. 4. Closely connected with this last reason, though distinguishable from it, is the glory and power to which, as his reward, (Phil. ii. 9-11,) J. was advanced in his exalted state, Ps. ii. 7, quoted by Paul, Acts xiii. 23, and again, Heb. i. 6.

† So, all the best critics. *Declared*, as in our C. V., is feeble.

‡ By the *spirit of holiness* is meant, *the holy spirit*. These and similar Hebrew idioms or modes of speech abound in the N. T. See Phil. iii. 21; Col. i. 13; which are, literally,—*the body of our vileness—of the son of his love*.

does not express a human nature, in distinction from the divine, see ix. 3." Fr. Poloni.

5. *Grace and apostleship*: or, *the favor of an apostleship*: Wakefield. Taylor. Imp. V. [This again is a Hebrew idiom; like the *spirit of holiness*.] W. says, in modern phrase, it might be,—‘by whom I was graciously appointed an apostle.’

For obedience to the faith, &c.: C. V. “For the bringing of the Gentiles every where, to the obedience of the faith, which I preach in his name.” Locke’s par.

Among whom: “Of which number, i. e. Gentiles.” Locke. Imp. V.

7. *To be saints*: “That this term embraces the whole body of christians, appears from Acts xxvi. 10; Rom. xii. 13; Eph. iii. 8; and many other places. They are thus called, because they were dedicated to God, and because they professed a religion which tended to make them holy. 1 Cor. vi. 11.” Newcome. “*Called of J. C.—to be saints—beloved of God*, are but different expressions for the same thing, viz. professors of christianity.” Locke.

10. *Making request, &c.*: “Requesting, (if it be God’s will, that I may now at length, if possible, have a good opportunity,) to come unto you.” Locke’s par.

12. *That I may be comforted, &c.*: “i. e. that we may confirm one another in the faith and hope of the Gospel.” Priestley.

13. *Was let hitherto*: i. e. hindered: as Wakefield, Imp. V., &c. render it.

14. *To the Barbarians*: See N. on Acts xxviii. 4; “i. e. all who are not Greeks; hence, including the R’s. This was not the term of reproach which it has become in modern times, but only one of contra-distinction.” Ros.

The wise and the unwise, as some critics think, may be only an illustration of the preceding terms.

17. *The righteousness of God*:* or, *God’s method of justi-*

* This is one of the two most important terms, from its frequent occurrence, in Paul’s Eps.; that to the R’s. in particular. To settle its several meanings with nicety, has exercised much critical sagacity. *Righteousness* occurs more than twenty-five times in this Ep.; in very many of which, it has the sense given above.

fication : Imp. V. "The Gr. word is often used by Paul, for God's treating men as just or righteous; whether by their admission into the outward privileges of the christian church here, or into his heavenly kingdom hereafter." Newcome.

From faith to faith : 'i. e. wholly by faith.' Locke. "In the G. is revealed to us the doctrine of acceptance with God; which has always been by what is called faith." Priestley. Doddridge and Schleusner, however, take the two-fold use of *faith* to be in different senses;—"The justification of God by faith, i. e. that which proceeds from faith, is revealed to faith, i. e. to those who have it, to the true believer." Wakefield tr's.—*For thereby a pardon from God is proclaimed to a reliance upon faith.* He remarks, "*pardon* is a word which every body understands; justification is properly, (in its derivation,) a Latin word, which few will define alike."

Shall live by faith : or, *the just by faith, shall live* : Hallet. Ros. Imp. V. This shows better its relation to the foregoing.

18. *Who hold the truth in unrighteousness* : or, *Who hinder the truth by their wickedness* : Wakefield. So, Doddridge. Schleusner. Grotius. The Gr. verb has the sense of 'detaining as a captive.' Locke, however, keeps to the other sense in his par.—"Who live not up to the light that God has given them."

19. *Is manifest in them* : rather, *among them*.

20. *For the invisible things, &c.* : Wakefield's Tr. of the whole vs. is,—*For his invisible properties, even his eternal power and godhead, when considered in his works, are clearly manifest, ever since the creation of the world, &c.*

25. *The truth of God, &c.* : or, *The true into a false God* : Wakefield. Imp. V. or, *into false ones* : Newcome. See Amos ii. 4; Jer. xvi. 19, 20.

The truth of God : i. e. the true God. See Ns. on John xiv. 6; Acts xxiii. 6.

27. *Burned—one towards another* : Grotius, Wetstein, and McKnight show that these unnatural abominations were

confirmed by the sentiments, if not the practice of the greatest philosophers, and in some degree by their laws and religion. See Seneca's Epistles, Cicero, (Nature of the gods,) Lucian, and others.

Of their error : "It was a just recompense of their debasing God by their error, i. e. idolatry, that they should be left to debase themselves by unnatural lusts." Locke.

28. *Did not like to retain, &c.* : or, *Did not enquire after a knowledge of God* : Wakefield.

Not convenient : or, *Not meet or fit* : "i. e. unsuitable to human nature." McKnight.

Inventors of evil things : C. V. *Devisers of mischief* : Wakefield.

31. *Without natural affection* : Paul is thought by some, to have the Stoics in view, here, who recommended their apathy or freedom from all affection and passion, as the highest pitch of virtue, deeming the contrary censurable even in the nearest relations. Beza, Grotius, and Doddridge think, that he herein condemns the barbarous custom of exposing feeble or deformed children, which was so common in the Grecian states ; and in some of them, favored, by the laws.

32. *The judgment of God* : or, *The righteous appointment of God* : Wakefield.

CHAP. II.

1. *O man, whosoever thou art* : "The ap. addresses the Jews in a covert, general way, that the Jew may not too plainly see, that he is speaking to him." Taylor.

Doest the same things : Whitby, by quotations from Josephus, shows that the Jews were guilty of many of the crimes mentioned, Ch. i.

2. *The judgment of God* : or, *The punishment denounced of God* : Wakefield. Schleusner. [The Gr. term is not the same as i. 32, though the C. V. renders them in the same way.]

According to truth : "i. e. to his predictions and

threats." Locke. Wakefield trs.—*will be without distinction.*

4. *Leadeth thee to repentance* : "i. e. ought to have this effect." Taylor. Locke, &c.
8. *That are contentious and do not, &c.* : C. V. *That oppose and disobey the truth* : Wakefield.
9. 10. *Of the Jew first and also of the Gentile* : "By these two vvs., and also i. 16, we see that Paul lays it down, that there was now under the G. no other national distinction between Jews and Gentiles, except a priority in the offer of the G., and in the measure of rewards and punishments, as the Jews obeyed or not." Locke.
12. *Without law* : * "i. e. any positive revelation from God. They who shall be found to have transgressed the mere light of nature, shall not come under the same rule with those, who have enjoyed a special revelation." Taylor. McKnight. [Many critics indeed apply this to the Mosaic Law.]
Shall also perish, &c. : "i. e. be dealt with according to the inferior dispensation, under which they have lived." Adam Clarke. Thus, most critics. Dodwell and Locke, however, take this in all the rigid senso of the Gr. verb ; that is, as implying the annihilation of the heathen.
15. *Their thoughts meanwhile, &c.* : rather, *their reasonings between themselves, or, amongst each other* : "i. e. referring to the debates on the subject of moral good and evil, which held so large a place in the schools of the philosophers, and which afforded a proof of the law written on their hearts." So, Taylor. Doddridge. Wakefield, &c. &c.
16. *In the day when God shall judge, &c.* : Wakefield trans-

* *Law*, (like *Righteousness*,) is a word of somewhat perplexing application, in Paul's Eps., and which occurs in this alone, about fifty times ; (not less than *eleven* in Ch. ii., and *sixteen* in Ch. vii.) Its prevalent sense, perhaps, is the Mosaic Law. But it also means the truths taught by the light of nature, ii. 14, 15, 26, 27, iii. 20, 27, viii. 7. It appears too, (by its connexion with other words,) to denote, in a few instances, the christian religion, as iii. 27, viii. 2, ix. 31. It is used, vii. 21, 23, 25, viii. 2, to express merely the power of inward corruption ; called, by a figure, a *law*, from the tyranny it exercises.

poses this vs. so as to follow vs. 12. Locke, Imp. V., &c. enclose in brackets the vvs. between, 13-15. This mode has the same result, but the mind does not so easily preserve the coherence of the apostle's discourse.

17. *Resteth in the law* : or, *reposest on* : Wakefield. "i. e. looking no further ; thinkest thy state already secure." Newcome.

Makest thy boast of God : C. V. *Gloriest in God* : Wakefield. "i. e. as being peculiarly thy God, and thou, one of his people." Priestley.

18. *Approvest the—excellent* : C. V. "Hast the touchstone of things excellent." Locke's par. But this clause is very diversely rendered. *Discernest the things that are excellent* : Newcome. *Distinguishest things that differ* : Beza. "Capable exactly of distinguishing between things lawful and forbidden." Taylor's par.

19. 20. *The blind—in darkness—foolish—babes* : "Such were the terms, by which the Jews expressed the inferiority of the Gentiles to themselves in knowledge." Locke. Grotius. Whitby. &c.

24. *For the name of God—through you, &c.* : Many passages from the prophets come in proof hereof ; as 2 Sam. xii. 14 ; Ezek. xxxvi. 23. The Gentiles, who have no other means of judging of your Institute, than from your conduct, are led to think meanly and to speak evil both of your Law and your God, from your flagitious courses.

26. *The righteousness of the Law* : or, *The righteous ordinances of the Law* : Imp. V. and others.

*Uncircumcision**—*by nature* : or, *He who is born to uncircumcision* : Wakefield.

Who by the letter and circumcision, &c. : i. e. circumcised according to the letter of the Law.

27. *Judge thee* : Locke and Taylor remark, that this language refers to that, (vs. i.,) which opened the argument to show the folly of the Jews, in presuming to sit in judg-

* *Uncircumcision* and *circumcision* mean, the uncircumcised and the circumcised, i. e. Gentiles and Jews. This remark needs to be kept in mind throughout Paul's writings, which abound with this Hebrew idiom.

ment on the Gentiles; and here the tables are turned upon them.

CHAP. III.

2. *Much every way*: "These, in detail, he reserves for another place. (See ix. 4, 5.) He now mentions only the chief, or that which was most for his present purpose." Locke.

3. *For what, &c.*: "This is a fresh objection in the mouth of the Jew." Taylor.

Shall their unbelief: * i. e. unfaithfulness to their covenant engagements, *make the faith of God, &c.*: i. e. annul the faithfulness of God.

4. *God forbid! or, By no means*: Wakefield. Imp. V. Locke.

Let God be true, &c.: i. e. be acknowledged faithful, though every man should be false.

Overcome when thou art judged: or, Prevail, when thou art called to account: Wakefield.

5. *Commend (or, enhance: Imp. V.) the righteousness of God*: "i. e. in keeping his word given to our forefathers." Locke. Schleusaer interprets it here,—clemency or benignity.

Is God unrighteous, &c.: rather, *Is not God unjust, in inflicting punishment?*: as most Tr's.; i. e. in casting us off.

I speak as a man: "i. e. I here represent the reasoning of an unbelieving Jew." Taylor. The ap., aware of

* "The term *faith* has two significations, *viz.* mere belief or assent to truth, and also, fidelity to a promise or engagement. The two terms in vs. 3 seem to be taken in these different senses. The ap., as well as other ancient writers, seems to be fond of what we now call a play upon words, i. e. using the same term in different meanings; which sometimes misleads the reader." Priestley. He thinks there is a similar play upon the words, *righteousness* and *unrighteousness*, (vs. 5,) and also upon *truth* and *lie*, (vs. 7.) This remark will often be found true; but Taylor does not admit such an ambiguity in vs. 3, thinking the original requires "precisely opposite meanings, in both words, *viz.* unfaithfulness and faithfulness; i. e. treachery and adherence to stipulated engagements." [For a well-known instance of this double sense, by our S., see Matt. viii. 22]

the immoral tendency of the objection, interrupts the course of it, to warn the reader, that he is writing under an assumed character.

7. *Truth of God—my lye* : meaning, faithfulness and unfaithfulness.
8. *And not rather* : or,* *And why say ye not, (as it is slanderously spoken of us* : Imp. V. ; and so, others ; i. e. why do you not speak out ? Why not act up to the principle which you advance, (and which our enemies most falsely and injuriously impute to the teachers of the G. ?) “ *To do evil, &c.*, might seem a right consequence, and a just excuse.” So, Locke. Priestley.
9. *What then ? : Are we better than they ?* : “ Here the ap., having justified in the six foregoing vvs. the truth of God, notwithstanding the rejection of the Jews, takes up again the question of his Jewish objector, vs. 1.” Locke.
- 10–18. *As it is written* : “ St. Paul, it is worthy of notice, in describing the Greeks, (i. 18–32,) uses freedom of speech, knowing that it would not offend, as they did not pride themselves on sanctity of conduct, and were conscious of the truth of the charges alleged. But in speaking of the Jews, as Taylor notices, he couches their character under quotations from their own scriptures, and turns their eyes to ancient, rather than to present manners ; following this method, because in the past character of the nation, they might, as in a glass, clearly see the deformity of their own generation.” McKnight.
19. *What things—the Law saith* : “ The Jewish SS. in general, it is observable, are here described by the word *Law* ; the passages quoted, being all from the Psalms or the Prophets.† So, Doddridge. Locke, &c.
20. *By the deeds of the law* : or, *of any Law* : Wakefield. So, Locke. “ i. e. by an exact conformity to the immutable rule of right. That the ap. is not here confined to

* This is the indignapt reply of the apostle, and the close of this imaginary conference, the series of which is thus : vs. 1, Jew. 2, ap. 3, Jew. 4, ap. 5, Jew. 6, ap. 7, Jew. 8, ap.

† *Vis.* vvs. 10–12 from Ps. xiv. 1–3 ; vs. 13 from Ps. v. 9, cxi. 3 ; vs. 14 from Ps. x. 7 ; vvs. 15–17 from Isa. lix. 7, 8 ; vs. 18 from Ps. xxxvi. 1.

the Mosaic Law, appears from this, that the declaration concerns *all flesh*."

Is the knowledge of sin : or, *conviction of sin* : Wakefield and others. "Law is so far from giving them a title to blessings, that it only discovers their sin, as meriting God's wrath." Taylor.

21. *The righteousness* : or, *justification of God* : Wakefield. Imp. V. So, 22, 25. See N. on i. 17.

Without law : i. e. independently of it or of legal observances : Wakefield. Locke's par. is—"not within the rule and rigour of law."

By the Law and prophets : That justification is through faith in J., to whom the Law and prophets bear testimony.

23. *Of the glory of God* : By which, McKnight, Schleusner, Ros., suppose, the divine favour or regard is meant ; as John xii. 43, v. 44. Locke says,—“the rule of moral rectitude which has God for its author.”

24. *Redemption—in Christ Jesus* : “Redemption, in general, is, deliverance from any evil or danger ; but sometimes, as here, liberation from the consequences of sin, and from its power. This *redemption* of J. comprehends all that he did, taught, and suffered, with the intent that men delivered from evil, and especially from sin, might attain eternal felicity.” Ros. Priestley.—“Redemption by J. C. does not import, [as one misled by the derivation of the word, might suppose] that there was any compensation made to God, by paying an equivalent, in consideration of which, they were delivered. This would be at variance with what Paul says here expressly, that sinners are *justified freely*. What this redemption is, he tells us, (Eph. i. 7 ; Col. i. 14,) even the *forgiveness of sins*. That redeeming, in the S. S. phraseology, does not import the paying of something of equal value, is too plain to be made more so ; but in proof hereof, the reader may turn to three or four places amongst a great number, (Exod. vi. 6 ; Deut. vii. 8, xv. 12, xxiv. 18.) But let him who affirms the contrary, consider to whom that price must be paid : if we adhere strictly to the metaphor, it must be to those, to whom the redeemed are in bondage, *viz.* Sin and Satan. To God, in strict propri-

ety, it could not be paid ; for to him we are redeemed : unless the same person can, in justice, have both the thing redeemed, and the price paid for its redemption." Locke.

25. *A propitiation* : properly, *the mercy-seat* : Locke. Grotius. Wetstein. Taylor and others. "This is taken from the golden lid of the ark, upon which the Shekinah or cloud of glory rested, (Exod. xxv. 22 ; Numb. vii. 8, 9.) As this was sprinkled with blood once a year, so J. is called a mercy-seat, being sprinkled with, or consecrated by his own blood ; and on this, the divine mercy, as it were, takes its stand ; announcing a new and gracious æra to mankind." Priestley. Imp. V.
26. *Might be just* : "i. e. to all his creatures ; admitting them into the outward privileges of the christian church, upon this sole condition, that they believe in J." Newcome.
27. *Where then is boasting ?* : i. e. of the privileged Jew.
30. *By (or, which is of) faith* : i. e. such Jews as believe and expect to be justified by faith. *Through faith* : "i. e. through the same faith. Any and every part of mankind, Jew or Gentile, may be justified by faith." Taylor.

CHAP. IV.

1. *What shall we say then, &c.* : or, *What advantage—that Abraham, our father, found, as to the flesh* : Imp. V. There is some variety of pointing and arrangement among critics, in this place. Hammond trs.—*What shall we say, then ? That Abraham, &c. hath found*, (i. e. justification) *according to the flesh*. "By the flesh is meant, the ritual law, and therefore circumcision, with the obligations it imposed upon a Jew. Having stated his argument, he proceeds to show, that Abraham was justified by faith, (vvs. 3–5) ; he describes the nature of this faith, (vvs. 6–9) ; and proves, (vvs. 10, 11,) that Abraham was justified, long before he was circumcised." Taylor. Locke's par. connects *flesh* differently,—*'Abraham, our father, according to the flesh, &c.'*

2. *In which he may glory* : " i. e. he may ascribe his justification to something in himself." Taylor.

But not before God : The C. V. very much injures the force of this clause, by connecting it so closely with the preceding. *For if Abraham—he may boast : but he cannot boast before God* : Wakefield.

4. *Now to him that worketh, &c.* ; C. V. Wakefield's Tr. simplifies the sense,—*Now the pay of the workman is not reckoned a favor, but a debt.*
5. *But to him that worketh not, &c.* : C. V. *But to this man who had done no work, but believed only, &c.* : Wakefield ; that is, taking Abraham to be here meant, and not a general proposition expressed. So, Locke seems to apprehend it, who says, " Paul plainly points out Abraham by the term *ungodly*, i. e. a Gentile, not a worshipper of the true God, at the time he was called."
10. *When he was in circumcision or in uncircumcision* : i. e. after he was circumcised, or before.—" Abraham was not circumcised till he was ninety nine years old, (Gen. xvii. 24,) when Ishmael was thirteen years old, (vs. 25.) But previous to his birth, he had been justified by his faith, (comp. Gen. xv. 6 :) i. e. more than thirteen years at least, before he and his family were made, by that rite, the visible church and people of God." McKnight. Wetstein. Taylor.
13. *The heir of the world* : " The promise here meant was, that he should be the father of believers, (vs. 11,) all the world over ; hence, he is called the *heir* or *Lord of the world*. For the believers of all nations being given to him for a posterity, he becomes thereby lord or possessor of the world ; for so *heir*, among the Hebrews, signified." Locke. Taylor supposes the ap. means here, to represent the world as one great family. Abraham and his posterity are the heirs of the world, i. e. the first born of this family, and therefore entitled to the better portion of the inheritance. This sense Newcome adopts.
15. *The Law worketh wrath* : " i. e. renders its subjects liable to punishment, by making known to them sin, and its penalty." Locke's par. Comp. iii. 20.

16. *Therefore it is of faith, &c.* : "i. e. the inheritance. See vvs. 13, 14.

Might be by grace : or, *of favor merely* : Locke. Wakefield. Imp. V.

17. *Before him whom he believed* : or, (from vs. 16,) *father of us all, in the sight of that God, in whom he trusted* : Wakefield. Paul's quotation to justify the title he applied, interrupts his course of thought, and tends to obscure his expression.

Who quickeneth the dead : "i. e. Abraham and Sarah, who are so called on account of their bodily decay, (see vs. 19.)" Locke. So, most interpreters.

Calleth these things which are not, &c. : i. e. to whose mind, the whole of this spiritual family of Abraham, are seen as clearly, as if they now existed.

18. *Who against hope, &c.* : C. V., *For Abraham, at a time when there was no room for hope, trusted to a hope that he, &c.* : Wakefield. To supply the word *Abraham*, is necessary from the remoteness of the antecedent to *who* :

So shall thy seed be : Gen. xv. 5.

19. *Considered not his own body* : or, *regard scrupulously* : Wakefield.

20. *Giving glory to God* : "i. e. filled with a reverential sense of God. He is said to *give glory to God*, who says, does, (or as Abraham here,) thinks, what tends to honour him." Grotius. Wakefield trs.—*giving up his opinion to God* : i. e. leaving it all to him ; resigning all supposition on the subject. See N. on iii. 23.

22. 23. 24. *Imputed* : or, *set to account* : As some Tr's.

24. *But for us also* : "For the sake of us also ; all in future ages, Gentiles as well as Jews, who may be admitted into the christian covenant, upon this sole condition, &c." Newcome.

25. *Delivered for our offences—raised—for our justification* : "Meaning, to abolish the dispensation, by which, men were condemned as sinners, and to introduce a new and better dispensation, by which they should be *justified*, or treated as *righteous* :." Imp. V.

CHAP. V.

2. *Into this grace*: i. e. a state of favour.

Of the glory of God: "In hope of future glory."
Priestley.

4. *And patience, experience*: rather, *proof*: Wakefield. So, most Tr's. "i. e. gives us a proof of having tried ourselves." Locke's par. See 2 Cor. ii. 9, ix. 13; Phil. ii. 22; where the same word occurs.
5. *Hope maketh not ashamed*: "i. e. will be sure never to fail us." Hammond. So, Wakefield, who trs.—*will not disappoint us*.

Because the love of God: "i. e. to us, not ours to him —; this love is assured to our hearts, by the gifts and operations of the h. s." Taylor's par. So, Locke.

6. *Without strength*: Locke notes the variety of epithets which St. Paul gives to the unconverted Gentiles, as such; *to wit*, 'without strength,' 'ungodly' 'sinners' and 'enemies.' Taylor adds to the number, and specifies as many, which express the external state of christians.

For scarcely for a righteous man: "The ap. does not, by this comparison, lead our thoughts to the payment of an equivalent, or the notion of vicarious punishment; but to that benevolence of soul, which inclines one to serve others, even at his own hazard and cost. So, John xv. 13, x. 11, 12, 1 John iii. 16." Taylor. As J. suffered for us, it is noticed, so also are we said to suffer for him, (Phil. i. 29;) surely not as a sacrifice in his stead.—The seeming antithesis in Paul's argument here, calls for some distinction between the terms *righteous* and *good*; though the C. V. would hardly give a clue to discover what it is. Priestley and Wetstein understand by *righteous*, a man simply upright, one who renders to all their dues, but by *good*, a public-spirited man, a common benefactor: it is possible, that another might consent to sacrifice his own life for the sake of such an one, whose life he esteemed of much more value to the world than his own.

10. *We shall be saved by his life* : Newcome's par. of the whole vs. is,—‘ Much more, therefore, having been admitted into covenant at this time, while we were sinners, by his blood shed to ratify this covenant, we shall be finally saved through him from punishment, if we live in a manner worthy of our calling.’
11. *The atonement* : properly, *The reconciliation* : As all critics and Tr's admit. This is the only place in the N. T., where this term, now so familiar, occurs.*
12. *Wherefore, &c.* : “ Here the ap. enters upon a new mode of reasoning, to show the freeness, (i. e. to all mankind,) of God's mercy in the G.” Taylor's par.
For that all have sinned : Some tr.—*as far as which, all have sinned* : “ i. e. thereby all Adam's posterity became mortal.” Locke's par. So, Priestley. Grotius, &c. L. refers to 1 Cor. xv. 22—(*as in Adam all die*), “ as expressing no other sense than what is contained in this clause. Here indeed another word is used, by a very common figure of speech, viz. putting the cause for the effect; the sin for its consequences; i. e. mortality, as to Adam, and in him, on all his posterity.”
13. *For until the Law, &c.* : (*For sin was in the world all the time before the Law; and though sin is not charged where there is no law, yet death reigned, &c.* :) Wakefield, who incloses, (as does Hammond,) vvs. 13, 14, as a parenthesis, and whose free rendering strikingly tends to make the ap.'s argument in this place clear. It aids the reader to see the truth of Locke's comment : “ Paul proves in this vs., that all men became mortal, by Adam's transgression and by that alone, because no man can incur a penalty without the sanction of a positive law, declaring it; now death was annexed by a positive law, to no other sin, but his, (Adam's;) therefore, the mortality of men, before the law of Moses, was the consequence of that one.”

* At the period indeed, when our C. V. was made, *atonement* had not the sense which it has since acquired in technical theology; but merely and strictly, that of the word substituted for it in the text, *to wit*, reconciling, or setting at one, those who before were at variance.

14. *After the similitude, &c.* : i. e. though men were sinners during that whole interval, they did not, like their first ancestor, sin against a law, expressly denouncing death.

The figure of him—to come : model or image, (as Acts vii. 44 ; Rom. vi. 17 ; Phil. iii. 17 ; 1 Thess. i. 7 ;) of him that was to come, i. e. J. the second Adam. Knatchbull explains this of all mankind, who were to come : i. e. Adam was a type of all his posterity, who suffer as he suffered.

15. *Many be dead—abounded unto many* : i. e. all. Wakefield. Wetstein. Locke, &c. Comp. vs. 12, 18, 1 Cor. xv. 22. That this is the sense of the Gr. (*—many*) in numerous passages,* is allowed by the best critics.

Much more the grace—hath abounded, &c. : i. e. while the transgression of Adam entailed death on all mankind, the obedience of J. entailed blessings in abundance ; and there is this further difference,—that the sentence denounced, was the legal punishment of the sin ; but the blessings resulting in the other case, are not such as can be claimed by law. They are the free gift of God, unpurchased, &c. Wakefield trs.—*Much more hath the gracious gift*, (a Hebrew idiom ; see N. on i. 5) *of God, by the kindness of one man, &c.* Ros. well remarks, that this same sentiment or truth is descanted on, through vvs. 16–19 ; with slight changes in expression, but the point of argument remaining the same.

16. *Is of many offences* : “The favor reaches, notwithstanding many offences, &c.” Locke’s par. What he implies, is—one sin of one individual being followed by such effects, what should we conclude must be the demerits of many sins ; all the transgressions of all mankind ;—instead of which, &c.

17. *Abundance of the grace and of the gift* : Another Jewish idiom. *The abundantly gracious gift of justification or acquittal* : Wakefield and others.

18. *Righteousness of one* : “This word here has the im-

* See Matt. xx. 16, 28, xxvi. 28 ; Mark x. 45, xiv. 24 ; Rom. viii. 29, xii. 5 ; 1 Cor. x. 17, 33 ; Heb. ix. 28.

port of *obedience*, (vs. 19) ; not the sense, as in vs. 17,* and in many other places." Schleusner.

19. *Were made sinners* : " i. e. brought into a state of mortality." Paul here uses the same figure of speech as in vs. 12, putting *sinners* for mortal, in order to make the antithesis to *righteous* more lively." Locke.

Be made righteous : " i. e. be restored to life again ; the sentence being reversed." Locke. Priestley, and others.†

20. *The Law entered* : or, *entered in privily* : Newcome.

Made a little entrance : Doddridge ; i. e. it took place over a small part of mankind, (as Locke's par.) and continued for a short time ; meaning, the Jewish nation.

So that the offence might abound : or, *So that offences abounded* : Newcome ; not that this was the design of the Law, but it was in fact, the result. ' In Paradise, death was the penalty of only one transgression ; under the Law, it was the penalty of many ; but the grace of the G. extends to the forgiveness, (or, justification,) of all.'

21. *Sin hath reigned—Grace might reign* : Taylor and McKnight notice, that here, as throughout Ch. vi., Sin and Grace are represented as two kings, who are striving to bring mankind under their dominion.

CHAP. VI.

1. *What shall we say then ?* : The ap., having established his doctrine with respect to *grace* or pardon, goes on to assume, that it may be misapprehended or perverted. To counteract such tendencies, is the second division of his Ep. [See Preface.] Some tr.—*What shall we say then, let us continue, &c.*
2. *Dead to sin* : " i. e. by the principles and obligations of the G. which we profess." Taylor's par.

* The Gr. word is not the same.

† The antithesis intended clearly demands this sense, if the first clause be rightly explained above : still there are some who interpret it—' obtain the divine favor.'

3. *Baptized into Jesus Christ* : "i. e. this is the ordinance, by which your pardon and admission into the kingdom of God, is signified and sealed." Taylor's par.
4. *Buried with him by baptism, into death* : "Referring to the ceremony of immersion ; which is, by an image, compared to J.'s death and burial ; signifying, that thus becoming dead to our former state, we should also, as J. was raised from the grave by the Father's power, ourselves rise to a new life of obedience and holiness." Taylor's par. ; and so others.—By the *glory* of the Father, Wakefield, Taylor, and others, understand here, his 'power.'
5. *Have been planted together* : or, *engrafted into him* : i. e. as the twig into a new stock, and which receives thence, new life. Taylor's par. So, Locke. Some render, *conformed* : as Wakefield, who observes, that "the idea here has nothing to do with planting."
We shall be also, &c. : C. V. *Let us conform to, &c.* : Wakefield. Some tr.—*surely we shall also, &c.*
6. *Our old man* : "Paul proceeds to use images, and to adopt allegorical modes of speaking, from the cross, death, and resurrection of J. The *old man* is that original course of life, in one, which is called *nature*. To this figure, Paul has added another, of which he is very fond, viz. the fiction of a person. For he speaks of what is inanimate and temporary, as of something living." Grotius.
That the body of sin : or, *the sinful body* : Wakefield. "The prevalency of our carnal, sinful propensities, which are from our bodies." Locke's par.
Is freed from sin : "i. e. as a slave is from the vassalage of his master." Locke's par.
8. *We believe that we shall also, &c.* : or, *We are persuaded that we should also live with him* Wakefield. This is the sense of Locke : "cannot but think and believe, that we should live a life conformable to his."
10. *For in that he died* : or, *For when he died unto sin, he died once for all* : Wakefield and others. The Imp. V. trs.—*With regard to sin* : "He died, that he might be without spot or blemish." Taylor's par. and others ex-

plain it,—“to his original state of frailty and suffering.” [However it may be explained, this death *unto sin*, and the new *life unto God* which follows, seems to be something, in which christians may be closely conformed to their master, (comp. vs. 11,) which may help to determine the sense.] “To live *unto God*, is being appropriated wholly to his service and honor.” Locke’s par. “i. e. having once suffered death, he cannot be again subject to a repetition of the stroke ; being raised to an immortal life.” Priestley.

15. *Shall we sin because, &c.* : “Consider that you are still servants, and that though you have changed masters, you are under as strict obligations of obedience, as ever.” Priestley’s par.

17. *That ye were the servants of sin* : or, *after being slaves of sin, &c.* : Wakefield. See N. on Matt. xi. 25.

Which was delivered you : rather, *unto which you were delivered*, or *transferred* : Locke. Wakefield. Taylor adds,—“no harsh, but an elegant expression, if we consider, that Paul speaks here of Sin and the G. as two masters, and of those to whom he writes, as taken out of the hands of the one, and consigned over to the other.”

19. *I speak after the manner of men, because, &c.* : “i. e. I use the metaphor of a slave’s passing from one master to another, well known to you Romans, the better to convey my meaning to your understandings, which are as yet weak in these matters.” Locke and Taylor’s par’s.

Servants to uncleanness, &c. : Taylor considers *uncleanness* and *iniquity*, as well as *righteousness*, to be different masters, (in continuance of the image ;) *unto iniquity* and *unto holiness* means to exercise themselves, or be ready for one or the other class of practices, as suited these several masters.

20. *Were free from righteousness* : “i. e. were not in the service of that honorable master.” Taylor’s par.

21. *What fruit had ye then ? &c.* : “i. e. what *present* benefits did ye reap ? for as to the final issue of such a course, the G. assures you, that it is death.” Taylor’s par.

23. *For the wages of sin* : "i. e. the wages it pays : it rewards its obedient vassals, with death." Locke. And so, Priestley, Taylor, and others. Whitby notes, that death is the *wages* of sin, i. e. the *desert* of an impenitent course ; but eternal life is not a *desert*, but a *gift*, freely vouchsafed.—The Gr. (—*gift*) is a strictly military term, and alludes to the *donatives*, which the R. generals conferred on distinguished soldiers, in addition to their pay." Grotius. Wetstein.

CHAP. VII.

1. *As long as he liveth* : rather, *as long as it* (i. e. the law) *is in force*, or, *subsisteth* : Wakefield. Imp. V. Taylor. Doddridge also well observes, "that such a sense, as expressed in our C. V., would be contrary to the ap.'s design, since he proceeds to argue, that they had outlived their obligations to the Law."
2. *For the woman which hath an husband, &c.* : "That is,—to explain my meaning by a familiar example." Taylor.
4. *Ye are also become dead to the Law* : "i. e. the Law, your first husband is dead." This rhetorical figure is like that, *Set the winds to the fleet*, (Virg. *Æn.* B. iii. 61.) By this mode of expression, the prejudice of the Jew is favored, who might have been disgusted, had the ap. said, *The Law*, (for which the Jew had so great a veneration,) *was dead* : And yet the sense is the same, because the relation is dissolved, whichever of the parties be dead. It is all one, whether *the Fleet be set to the winds*, or *the Winds to the fleet*." Taylor.

By the body, (or, *person*), *of Christ* : i. e. by J. himself, who by his death abolished the Law, which was crucified with him, and rose no more. But J. rose, and takes the place of the Law : to him, that is, to his G. we are now wedded.

That we should, &c. : "It may be worth noticing, that Paul, having from the beginning of the Ch., and even in this sentence, used the second person (*ye*) on a sudden, neglecting grammar, changes it into the first (*we*;) prob-

ably, to press the argument the stronger, by showing himself to be, as a Jew, in the same circumstances and concern with those to whom he wrote." Locke.

5. *For when we were in the flesh* : i. e. under the Law. The motions of sin are sinful passions or affections.

Were by the law : Wakefield trs.—*during the Law* : Taylor explains it,—‘notwithstanding the Law.’

6. *That we should serve* : i. e. God or righteousness, our new master, being understood.

In newness of spirit—not in the oldness of the letter : i. e. agreeably to the liberal spirit of the new dispensation ; and not to the rigorous construction of the Law, by which condemnation was incurred for failure to render an exact, perfect obedience. So, Locke, &c. Wakefield trs.—*so as to become subject to a new spirit, instead of an old letter* ; that is, regarding both phrases, as Hebrew idioms.

7. *I had not known sin, &c.* : “i. e. how could I have known what was morally wrong, inordinate desire for instance, if the Law had not expressly forbid it.” Priestley’s par. Locke notices here again, the dexterous skill, with which Paul avoids, as much as possible, giving offence to the Jews, in once more changing the person, and describing the power of sin ; and the weakness of the Law, for its control, by the term, *I*.

8. *Taking occasion by the commandment* : “i. e. taking opportunity, whilst I was under the Law.” Locke’s par. Others interpret,—“availing itself of the prohibition of the Law, to excite those very passions, which the Law forbid.” Priestley and Locke observe, that throughout this Ch., *Sin* is represented not only as another person within a man, but as ever on the alert, to do him mischief, and compass his death.*

* Paul is thought indeed by some to intend, through the rest of the Ch., (to illustrate his subject the more vividly,) not one only, but several personifications, *to wit*,—*Mind*, or the moral principle : *Flesh*, or irregular desires, which tend to lead the mind astray ; but with which *Mind* lived in harmony, till the appearance of *Law*. This was a third person, who showed to *Mind* the criminality of all such exorbitant affections, and which pronounced sentence of death upon every transgression : *Sin*, the inveterate enemy of *Mind*,

9. *I was alive without the Law once* : "i. e. before the Law of Moses was given, we Jews were alive : we knew nothing of its condemnation for sin." Taylor's par. So, Locke, &c. Wakefield trs.—*I lived without a written law once.*

Sin revived, &c. : "Got life and strength again, and I found myself a dead man." Locke's par. The *commandment* or *precept* (vvs. 8–13) is the same thing as the Law itself.

10. *Which was ordained to life* : "i. e. the very Law, which was given me for the attaining of life." Locke's par.

13. *God forbid ! but sin*, &c. : "By no means. But it was sin ; that it might appear in its proper colors, when it subjected us to death, by a Law, in itself so good ; that so, (by the commandment or law,) it might be shewn as it is, a great and deadly evil." Taylor's par. [The C. V., by its faulty pointing, utterly clouds the perception of this meaning.]

14. *Sold under sin* : rather, *to sin* : Wakefield. Imp. V.

15. *I allow not* : i. e. approve not. Some tr.—*do not understand* : i. e. do it unconsciously ; am a slave, and no longer under my own direction. So, Wakefield, who gives the whole vs.—*For I am not aware what I am doing ; but what I approve, I do not ; and keep doing what I hate.* "The ap. (vvs. 7–15) denotes the Jew in the flesh, by a single *I* ; here he divides that *I* into two, representing two different and opposite principles which were in him." Taylor.

18. *I find not* : i. e. the ability to accomplish.

21. *I find then a law*, &c. : C. V. *I find therefore this condition* : Wakefield.

Evil is present with me : or, *close to me* : Wakefield.

"Is ready at hand." Locke's par.

23. *Another law in my members* : i. e. the fleshly principle.

24. *O wretched man that I am !* : or, *O wretched me !* : Newcome. [Gr.—'O wretched man I.']

and constantly aiming at its destruction ; but which, till the appearance of *Law*, was in a dormant state, and then formed an alliance with *Flesh*, makes war upon *Mind*, and reduces it to a state of most abject servitude. From this it is delivered by *Grace*, (vs. 25,) the joyful messenger of pardon, through the gospel of J.

Body of this death : rather, *this deadly body* : So, Wets-
tein. Wakefield, &c. after Erasmus, "i. e. this body ob-
noxious and doomed to death, on account of sin." Dod-
dridge adds, "this continual burthen, which I carry
about with me, and which is as cumbersome and odious,
as a dead carcase, tied to a living body; a more express-
ive image, than which, of the sad case depicted, cannot
surely enter into the mind of man."

25. *I thank God, &c.* : Instead of this, the Vulgate Tr.,
following several Gr. MSS., reads,—*the grace or favor of
God* : which Locke, Taylor, Wakefield, and others a-
dopt. The sense thus, is : *Grace* is this deliverer, who
appears in answer to the distressed inquirer, (vs. 24.)

So then, with the mind, I myself : "i. e. the same I,
thus divided into two persons, am subject to these oppo-
site powers."

CHAP. VIII.

1. *There is—now* : "i. e. under the gospel. This carries
back our thoughts to vs. 6 of Ch. viii., upon which, the
ap. comments for the first eleven vvs. of this Ch."
Taylor.

No condemnation : "i. e. no such penalty of death, at-
tending every transgression, as under the Law." Locke's
par.

2. *For the Law of the spirit of life* : The G. is called a *Law*,
since it prescribes a rule of conduct; a *spiritual* law, be-
cause its precepts are wholly moral, and not, like the
Mosaic institute, in part, a law of rites and ceremonies;
it is a law of life, as revealing the doctrine of immortality.

3. *Through the flesh* : "i. e. unable to master our fleshly
propensities." Locke's par.

In the likeness of sinful flesh : i. e. notwithstanding his
high character and office, subject to the frailties and evils
of a mortal state.

And for sin : or, *on account of sin* : Wakefield. Imp.
V. So, Taylor. "Concerning, or in relation to, sin;
comprehending all that J. has done to deliver us from

its power and punishment." Wakefield improves the vs. by enclosing as a parenthesis, *What the Law—through the flesh.*

Condemned sin in the flesh: "Suppressed or extinguished it in the flesh." Locke's par.; meaning, the example which he gave in his own person, of the mastery of sin, i. e. a pure and perfect example.

9. *If so be*: or, *inasmuch as*: Wakefield. *Since*: Newcome. He adds, "the christians at Rome are supposed to be spiritually-minded, because they were strongly obligated so to be; having received the extraordinary gifts of the h. s."

10. *Because of sin—because of righteousness*: "i. e. in respect to these; the sinful appetites (of the body) are slain in you; the spiritual part is in a healthy, vigorous state, in order to living righteously." Locke. Taylor, Pricstley, and some others understand these clauses,—'your bodies are still subject to death, on account of Adam's sin, but the G. will be the means of your rising to a new and better life, because of the *righteousness*, (or, obedience) of Christ, by which the effects of Adam's sin are reversed.' This sense is thought to be confirmed by next vs., (*shall quicken your mortal bodies*,) if those words refer to a resurrection from the grave, as Hammond, Whitby, Taylor, Doddridge, &c. think; though Locke and McKnight understand them of a renovation to spiritual life, as Gal. iii. 21, vi. 8.

12. *Are debtors, not to the flesh*: C. V. *Are not debtors to the flesh*: Wakefield.

14. *The sons of God*: "After an excellent manner: for if Adam was called the *son of God* (Luke iii. 38), because God breathed into him the breath of natural life, how much more those whom he has inspired with the h. s." Grotius.

15. *For ye have not received, &c.*: or, *have not again received*: i. e. now, under J. C., *the spirit of bondage*,*

* The word *spirit* is used in the Ch, in some variety of sense. The *spirit of adoption*, (opposed to the above,) is a filial spirit, or, the spirit of Ctny.; vvs. 10, 16, it imports the temper of the mind, the higher principles of our nature; vvs. 9, 11, 16, 26, 27, it signifies, the gifts or influences of the h. s.

meaning the rigorous exactions of the Mosaic economy. So, Locke. Taylor. Ros. &c.

19. *For the earnest expectation, &c.*: C. V. Wakefield's free Tr. strips this vs. of its obscurity,—*For the creation is looking out, with an anxious expectation, for this discovery to the sons of God.*

20. *The creature*: This is equivalent to the creation, i. e. the world of mankind. So, Locke. Whithy. Doddridge, &c.

To vanity: "i. e. the evils of this fleeting life." Grotius, &c.

Who hath subjected the same: "i. e. God who appointed the penalty and passed the sentence." Taylor. Priestley refers the verb to "Adam, whose sin brought death into the world."

In hope: These two words, as they stand in the C. V., are without meaning, and serve to perplex the whole passage. Some critics connect them with vs. 21.—"*In hope that this very creation will be set free,*" &c. Wakefield. Priestley. Hammond and Locke connect them with *waiteth* (vs. 19.)

23. *But ourselves also*: i. e. we christians, who are so much more privileged than the heathen world at large, (vs. 22,) who are only sensible of their misery, without knowing how to escape from it.

The redemption of our body: or, *from the body*: Wakefield, i. e. by the resurrection.

24. *Are saved by hope*: "i. e. the Cn. salvation is not a thing yet to be enjoyed, but is only an object of hope." Priestley.

26. *With groanings that cannot be uttered*: "Our inward groanings, which cannot always be expressed in words, being a kind of silent intercession for us." Priestley's par.

27. *According to the will of God*: "i. e. inspiring such dispositions as are acceptable to him." Taylor's par.

29. *He did also predestinate, &c.*: "Here is the foundation, and here the finishing, of the wonderful scheme: the first is the purpose of God's grace; the last, our conformity to the image of his son. The intermediate steps which connect them, follow, vs. 30." Taylor.

30. *Predestinate*: i. e. pre-ordain to be his people.

~~Called—justified—glorified~~: “i. e. invited by his preachers; justified by admission into covenant with him; glorified, in purpose.” Newcome. “This is a memorable instance, (*glorified*), and there are very many more, in which things that shall certainly or speedily be done, are represented as done already.” Doddridge. See Ns. on John viii. 58, xvii. 5.

33, 34. *It is God that justifieth, &c.*: or, *Will God? he, who justifieth them?*:—*It is Christ, &c.*: or, *Is it Christ? he who died?* This is the punctuation of Augustine, which is followed by Locke, Whitby, Newcome, &c. But Wakefield trs.—*Shall any one bring an accusation against the chosen of God? God will acquit them. Shall any condemn his chosen? Christ hath died for us,* &c.* This is preferred by Taylor and McKnight.

38, 39. *Neither death, nor life*: “i. e. neither the terrors of the one, nor the allurements of the other.” Taylor. Locke.—*Nor angels, nor principalities, nor powers*: “It is not in the compass of all the powers of nature, nor of the world.” Priestley. Some apply these terms to the Jewish hierarchy, and to persecuting heathen rulers.—*Nor things present, nor things to come*: “i. e. no evils we now experience, nor any more grievous, which may impend.” Grotius.—*Nor height nor depth*: “i. e. no measure of honors or of ignominy.” Grotius.—*Nor any other creature*: “Nor any thing else.” Grotius. Nothing in the creation. (See N. on vs. 20 of this Ch.)

CHAP. IX.

1. *In Christ*: “i. e. as becomes a christian.” Taylor.

In the holy ghost: “Which is enlightened and directed by God’s spirit.” Taylor.

3. *That myself were accursed from Christ*: This phrase has met with very diverse interpretations. Doddridge and Pyle, following Waterland, would render, ‘after the man-

* It is indeed the sense which the C. V. conveys, but not with the same spirit; and darkly, at the best.

ner of Christ?' (which sense *from* bears, 2 Tim. i. 3.) Paul may express a willingness to be devoted to the heaviest calamities, and even to death, for the sake of his brethren, or in their place, if it might avert their ruin. So, Locko. Hammond. Beausobre. Priestley. Thus Moses expressed his zeal, Exod. xxxii. 32. Grotius, Taylor, and McKnight understand the ap. to mean, excommunication from the visible church of Christ. [For thus is *Christ* used, Rom. xvi. 7; 1 Cor. xii. 12; Gal. iii. 27, &c.] Whitby takes the *anathema* in its utmost latitude, as meaning a final, eternal separation from Christ; thus supposing it a hyperbolical expression, uttered in the transports of his zeal. Wakefield, in fine, trs.—*sorrow of heart, (for I also was once an alien from Christ,) on account of my brethren, &c.*: i. e. I once madly gloried in being, what the great mass of my brethren now are; aliens from Christ and haters of his name. This is preferred by some others, and thought to be much confirmed by the true rendering of Gal. iv. 12, on which see N.

4. *The adoption*: "i. e. as being the children of God in a peculiar sense. The *glory* is that visible symbol of the divine presence, and which, as a bright cloud, rested above the ark." Priestley. Locke extends the *glory* to the general appearance of the *Shekinah* among the Jews.

The covenants: "Who were under the covenants made with Abraham, both that which relates to his spiritual seed, (Gen. xvii. 4,) and that which was peculiar to his natural descendants; afterwards renewed by Moses, (Exod. xxxiv. 27.)" Taylor's par.

The service of God: i. e. the ritual worship expressly instituted by God himself,—*And the promises*: "i. e. of the land of Canaan and of the kingdom of the M." Taylor's par.

5. *Whose are the fathers*: "The posterity of those excellent men, Abraham, Isaac, and Jacob." Taylor's par.

As concerning the flesh: C. V. *By natural descent*: Imp. V. Comp. vs. 3.

Who is over all, God blessed, &c.: By merely inverting the two words in the Gr. (*—who is*) the passage will read, *Whose is the God over all, blessed forever.* Some

28. *For he will finish the work, &c.*: "The general intention seems to be, that the judgment or consumption in Sennacherib's invasion, to which this prediction of Isaiah, (x. 22, 23,) primarily referred, would be precise and exact, cutting the nation very close and bare; but in *righteousness*, perhaps in *mercy*, sparing a select remnant." Taylor. So, too, Newcome and Priestley notice that the prophecies, (vvs. 25, 27, 29,) from Isaiah and Hosea, relate in the first instance to the restoration from the Babylonish captivity.
- 30, 31. *After righteousness*: i. e. acceptance or a way of justification. So, Taylor, &c. which is its sense throughout these vvs. and the first ten vvs. of Ch. x. See N. on i. 17.—To *follow after* is to pursue, or to be solicitous about; so the reverse, of not *following*.
32. *Stumbled at that stumbling stone* "i. e. the doctrine of a crucified M., their prejudices could not surmount." Grotius.

CHAP. X.

4. *Christ is the end of the Law*: "The Mosaic Law is only preparatory to the G." Grotius. He refers to vi. 21, for another instance of this phrase, (*the end*,) which helps to show its meaning.
6. 7. *Who shall ascend into heaven, &c.*: Deut. xxx. 11–14. These two proverbial expressions were used to express what was of difficult attainment, and as applied by Moses to the Law, signified to the Hebrews, that its divine truths were intelligible and clear. Paul here accommodates, (by his parenthetical clauses,) these sayings to the G. Hammond. Doddridge, &c.—But the precise import of these clauses is somewhat obscure. Wakefield trs. them, —(*for that is the same, as to bring down Christ from heaven*)—and—'(*for that is the same, as to set aside the resurrection of Christ*)' 'i. e. as if another mission of Jesus, and a second resurrection, were necessary on your account.' This, or something like it, seems to be the sense of others. But Ros. takes *Christ* to mean, the christian doctrine; by a figure which is often thus used, (as Rom. viii. 9, 10; 1 Cor. i. 13, 2 Cor. i. 19, 21,) i. e. The G.

- doctrine of faith is not remote, inaccessible, abstruse ; so that it needs to be *brought down from above* or *brought up from the grave* or the *abyss*.* See N. on John iii. 12.
16. *But they have not all obeyed, &c.* : " This seems to be a Jewish objection, in effect ;—a divine mission would have been attended with success, whereas there are numbers, who wholly disregard the glad tidings you preach.' To this, it is a sufficient answer, that the divine spirit, speaking through Isaiah, foretold this very thing." Locke. Taylor.
18. *But—have they not heard* : " To your objection that all have not obeyed the G., I answer,—*Have they not* all heard it ? Yes ; to that degree, hath Providence attended its preachers, that to them, the words of the Psalmist, of the natural light, may be well applied, (Ps. xix. 4.)" Taylor's par.
19. *Have they not known ?* : viz. " that God would extend his grace to the Gentiles, and take them in to be his people. Moses himself declared as much, when he said, &c. (Deut. xxxii. 21.)" Taylor.—" These words of Moses, in their original application, described only the low condition of the Jews, owing to their disobedience, so as to be oppressed and insulted by the meanest heathen nations around." Priestley.
20. *Esaias is very bold, &c.* : " i. e. speaks still more plainly." Locke's par.

CHAP. XI.

1. *For I also am an Israelite* : i. e. I may stand as an example, that the rejection is not universal. *I say then*, is again in the person of the Jew.
2. *Which he foreknew* : " Whom he formerly owned with so peculiar a respect : " Locke's par. So, Schleusner. *Whom he hath known so long* : Wakefield. [*Foreknew*, it is obvious, is not here used in its customary sense.] *Maketh intercession, &c.* : " Complaining of Israel."

* These figurative modes of speech become yet more vivid, if, under them, be couched an allusion (which, as to the last clause, might be plausibly urged) to those literal circumstances,—our L.'s ascent into heaven and his previous descent into Hades.

of the *Fratres Poloni*, with Whitby and Taylor, conjecture this to be the true construction of the original; although it wants the support of any external evidence. They remark, "how very unlikely it seems that the ap., in summing up the list of Jewish privileges, should have overlooked their chief boast, that God was peculiarly *their God*. To this he adverts, (ii. 17;) and he mentions it again as the chief glory of believers in Christ, who succeed to the privileges of God's ancient people, v. 11; and he could hardly avoid repeating it here." Taylor adds, "by this change, that grand privilege will be inserted to advantage, and stand at the top of a lofty climax, rising from the Fathers, to Christ, to God."

Erasmus, Locke, and Dr. Clarke, who follow the present text, give a different punctuation to the vs., which will then read,—*Christ came, who is over all,—God be blessed forever*: i. e. taking the last clause as a doxology to God, for such a series of distinctions and blessings. "Who is over all, is equivalent to Christ's being head over all things to his church." Priestley. The Imp. V. extends the doxology—*Christ came. God, who is over all, &c.*

6. *Not as though, &c.*: or, *Not that by any means*: Wakefield.

They are not all Israel, &c.: Wakefield trs.—*For all the posterity of Israel, are not true Israelites.* This expresses the sense, it would seem, of Priestley. "Though they be made to the seed of Jacob, it is not to be so strictly interpreted, as if it embraced all, without exception." This assertion is illustrated in the next vvs.

7. *In Isaac shall thy seed be called*: "i. e. but only his posterity by Isaac." Locke's par.
10. *And not only this, but when Rebecca, &c.*: 'i. e. she exhibits a similar example.' The promise was made to the posterity of Abraham, but was limited to that through Isaac, (vs. 7;) and here again, the promise made to the children of Isaac, is limited to Jacob's descendants, as is shown, vvs. 11, 12, 13.
13. *Esau have I hated*: "This vs. is to be taken in a national sense, for God's preference of one of them, to be his people, and to possess the promised land, before the

other." Locke. As to the true force of *to hate*, in the SS., see N. on Luke xiv. 26.

15. *I will have mercy, &c.* : i. e. God challenges a right to dispose of his favors as he pleases : the same sovereign right, he exercises in the case of Pharaoh, vvs. 17, 18.
16. *Of him that willeth, nor of him that runneth* : These terms refer to Abraham and Isaac, who *willed*, i. e. wished or intended the blessing for Ishmael and Esau ; to Esau, who *ran* to obtain the venison, his father had desired ; but were all frustrated by the divine wisdom. So, Taylor. Priestley, &c.
18. *He hardeneth* : i. e. permits to make such a use of his forbearance towards them, as to remain obdurate in their offence, and to draw upon themselves exemplary destruction." Locke's par.
19. *Thou wilt say, &c.* : i. e., the Jewish objector.—*Why doth he yet, &c.* : i. e. why does he blame or punish our national obduracy, since this, instead of disannulling his purposes and will, tends to bring them about ?
20. *Why hast thou formed me thus ?* : " i. e. you are content with the rejection of Esau, and the destruction of Pharaoh ; but complain that the Jews, placed in like circumstances, should be treated in like manner. But God hath shown, by the parable of the potter, his right to dispose of nations, as to their natural or moral advantages or disadvantages, as his wisdom shall judge best." Taylor and others.
22. *Endured with much long-suffering, &c.* : " i. e. respiting the fall of the Jewish polity, nation, and temple, long after they had deserved it ; in order to give thereby a more signal display of his justice." Taylor's par.
23. *The riches of his glory* : C. V. *His glorious riches* : Wakefield. Schleusner interprets it, ' his surpassing benignity.' See Eph. i. 7, 18 ; Col. i. 27.
Vessels of mercy—prepared unto glory : " i. e. the objects of his favor, whom he has already prepared for the honor of being his church and people ; invited not only, (vs. 24,) from among the Jews, &c." Taylor's par.
27. *A remnant shall be saved* : rather, *It is but a remnant that shall be saved* : " i. e. enter into the christian church." Taylor. Locke. Wakefield.

Taylor's par. "How he complained to the God of Israel." Locke's par.

5. *Even so—at this—time*: When to all appearance, the Jews are nearly as unanimous in their rejection of J., as their ancestors were in the worship of Baal.
6. *And if by grace, &c.*: Taylor makes this vs. a parenthesis, as being a digression from Paul's argument, or a remark, 'by the way,' in order to recall to his readers' minds the great point, which the first part of the Ep. had been devoted to establish.
7. *The election (the chosen few*: Wakefield) *hath obtained it*: i. e. the elect [see marg. N., page 292] part of the nation; those who saw fit to accept the terms of the G., which Israel, as a body, rejected.
8. *As it is written*: Isaiah xxix. 10; Deut. xxix. 4. i. e. The emphatical language of Moses and Isaiah, said of another generation, in respect to God's messages and offers of mercy, is not too strong to express the infatuation of the Jews of the present day.
9. 10. *David saith*: Ps. lxxix. 22, 23. As a just recompense of this wilful blindness, David's imprecations upon his malicious enemies might almost seem prophetic of the present state of my unhappy nation,—Let that, (*their table*), which should promote their comfort, betray them into misery, &c.—*To bow down the back*, imported a state of bondage; in effect, 'cast heavy burthens upon them.'
11. *That they should fall*: "i. e. will this rejection be final? By no means: but on their rejection of the G., at present, it has been preached with success to the Gentiles, to excite them to emulation." Priestley and Taylor's par's.
12. *Be the riches of the world*: "i. e. to the enriching of the rest of the world." Locke's par.—*The diminishing of them*: "i. e. the fewness of the Jewish believers." Grotius. Taylor's par. is—"which hath degraded them from their ancient privilege."—Their fulness; "i. e. their general conversion at a future period, will yet more confirm the truth of Ctny." Priestley's par. Hammond notices, that the Gr. (—fulness) is used Matt. (ix. 16) of the piece which is put into a torn garment, to make it whole

again. Thus, the coming in of the Jews, will fill up the vacuity in the Church, existing before, through their impenitence.

- 13, 14. *I speak to you, Gentiles*: The ap. introduces this appeal to the Gentiles, of which, the R. church mostly consisted, in a parenthesis, (as most critics make vvs. 13, 14, to be) to show that in what he is going to say (vvs. 15-20) it was not his design to disparage them; 'the less, as he was specially their apostle, and that he fully realized the honorableness of the station; but merely to excite the emulation of his kinsmen, to become partakers of the same privileges.'
15. *But life from the dead*: Taylor takes this to mean, that by the conversion of the Jews, a new and surprising state of things will be produced in the Gentile world, something like a moral resurrection.
16. *The first-fruit be holy*: "i. e. the first of the dough offered to God, consecrated the whole remaining lump. See Numb. xv. 20." Taylor. "The ap. makes use of these comparisons, to show that the patriarchs, the root of the Jewish nation, and the Jewish converts, which, as *first fruits*, entered into the Cn. church, being accepted of God, are, as it were, pledges that God will, in due time, admit the whole nation into his visible church at last." Locke.
18. *But the root, thee*: Thy privilege in being a Cn., results from the promise made to Abraham, while nothing accrues to him or his race, through you.
20. *Because of unbelief, &c.*: C. V. *They were broken off for their want of faith, and by thy faith, thou standest*: Wakefield. [This shows much more distinctly, the antithesis intended, in Paul's argument.]
22. *On them, which fell, severity*: "i. e. the unbelieving Jews." Taylor.
25. *This mystery*: "i. e. this hidden truth, which I now reveal." Newcome; and so, critics, generally. See N. on 1 Cor. xv. 51.—"To prevent your being conceited of yourselves, my brethren, let me make known to you, &c." Locke's par.—*Blindness in part*: "i. e. which has fallen upon a part of Israel." Locke's par.—*Until the fulness, &c.*: "i. e. it will remain no longer, than to this

- event." Taylor's par. Some critics remark, that by *fulness* is not meant, the universal reception of the Gentiles into the church, but rather 'the complement;' that portion, which, when added to the Jews, makes the church; agreeably to its sense, vs. 12, on which see N.
26. *Shall be saved*: "i. e. will be converted to Ctny." Newcome. "They will, by their admission into the church, have the means of salvation bestowed upon them." McKnight. See N. on Acts ii. 47.
27. *Shall take away their sins*: "i. e. remove those judgments, which, on this account, they have suffered." Taylor's par. So, Locke.
28. *As touching the election*: "i. e. the original purpose of God, in selecting the posterity of Abraham." Priestley.
29. *Without repentance*: "i. e. such as he will not absolutely revoke." Taylor's par.
30. *For as ye, in times past*: "The Gentiles, for many ages past, in a state of alienation from God, are now taken into his kingdom, by a method, which has occasioned the unbelief of the Jews." Taylor's par.
31. *That they also may obtain mercy*: "That many of them will, at length, be brought to the faith, through the operation of your faith, and the gifts consequent upon it." Grotius. The import of the particle *that* is merely consequential, not causal; that is, such will be the effects. Wakefield trs.—*so they have now disobeyed the mercy shown to you, and will hereafter obtain mercy.*
32. *Hath concluded them all in unbelief*: or, *has locked or shut up together*: Taylor. "i. e. he has suffered both Jews and Gentiles, in their turns, not to be his people; he hath put them up together, in a state of revolt, as it were, in one fold, that he might bring the whole body of both to be his people." Locke's par.
33. *O the depth, &c.*: "This emphatical conclusion seems in a special manner to regard the Jews, whom the ap. would hereby teach modesty and submission, to that overruling wisdom, which they are very unfit to call to account for dealing so favorably with the Gentiles." Locke.
35. *Who hath first given to him*: Who can say that his Maker is his debtor? If the Jews have sustained any in-

jury, let them make out their case, and it shall be redressed.

CHAP. XII.

1. *A living sacrifice*: "i. e. in opposition to the common sacrifices, which were dead victims: so a *rational service*, that of the mind and heart, is opposed to the worship by rites and ceremonies." Wetstein.
2. *That ye may prove what, &c.*: or, *show in yourselves*: Wakefield. *That ye may search out*: Newcome.
3. *The measure of faith*: "i. e. to the measure of spiritual gifts which God has bestowed upon him." Locke's par. Taylor is similar. Ros. and others understand it, 'religious knowledge.'
5. *Every one, members, &c.*: or, *and each of us severally, fellow-members thereof*: Wakefield.
6. *To the grace that is given to us*: "i. e. the respective favor that is bestowed upon us, every one of us different gifts." Locke's par. [This phrase (vs. 3) meant, the writer's apostolical commission, as is generally allowed.]—*Prophecy*, as has been often observed, signifies very frequently, merely, exhortation." Priestley. Some other critics assign to it the meaning, 'interpreting of scripture.'—*To the proportion of faith*: "i. e. to the extent of his knowledge." Ros. [See N. on vs. 3.] "To the proportion or relation it bears to the gifts of others in the church." Taylor's par. Wakefield trs. the clause—*if to explain the scriptures, let it be agreeable to the faith*.
7. *Or ministry*: The Gr. is a word of very general signification, but being here numbered with other gifts, it requires a restricted sense. Whitby and Taylor take it to mean here, the office of an *evangelist*, or an assistant to the aps.; Hammond and the majority of critics,—that of a deacon.
8. *He that giveth*: Referring, as is thought, not to private charity, but to the almoners or stewards of the society.—*He that ruleth*: Grotius understands this, of the pastors or elders; those who *preside*, as 1 Tim. v. 17; 1 Thess. v. 12. Ld. Barrington, followed by Taylor and others,

Cn. course of duties, sufferings, watchings, &c. ends." Hammond and Whitby understand this *salvation* to mean, deliverance from the persecution of hostile Jews, by the fall of Jerusalem. McKnight's comment is less natural than any: "We ought the rather, to lay aside all indolence in the discharge of Cn. duty, as the G. is so much better understood by us than at first."

12. *The armor of light*: rather, *the attire or the garments*: Wakefield. Newcome. Beza.
13. *As in the day*: or, *As being in the day, let us walk gracefully or becomingly*: Newcome.—*Not in chambering and wantonness*: "The licentious habits which those who practise them, are ashamed to avow, and which seek concealment under the darkness of night."
14. *Put ye on the Lord J. C.*: "*i. e.* act in a manner becoming your profession as Cns." Priestley.—"Chrysostom says, that in his day, *to clothe one's self with another*, was a frequent mode of speech, to denote an intimate union. Eph. iv. 24; Col. iii. 10-12." So, Grotius.

CHAP. XIV.

1. *Weak in faith*: "*i. e.* not fully persuaded of his Cn. liberty in the use of some indifferent thing." Locke's par. *Faith* here signifies, not an assent to doctrine; but a persuasion in respect to practice, *i. e.* as to immunity from the obligations of the Mosaic law. So, Schleusner.
Not unto doubtful disputations: "*i. e.* not teasing him with controversies about things in doubt." Priestley's par. Ros. says, some would render,—*do not quarrel on account of opinions.*
2. *Eateth herbs*: or, *Eateth herbs only*: Wakefield. "The Jew, who feels bound by the distinctions of clean and unclean meats, abstains from flesh wholly, in a heathen country, lest he become polluted: he useth only herbs and fruits, which are left in the ritual, without restraint." Taylor. See Dan. i. 8-17.
3. *Judge him that eateth*: or, *censure*: as Locke.—*For God hath received him*: "*i. e.* hath taken him (the believing Gentile) into his church and family." Locke. Taylor.

4. *Yea, he shall be holden up* : "i. e. continued in God's favor, and established as a true member of his family." Taylor's par. So, Locke.
5. *Esteemeth one day* : "The converted Jew observes his sabbaths, his new moons, his fasts, and his festivals."
6. *Regardeth it unto the Lord* : "i. e. as his servant, in obedience to him." Locke. He who *disregards* it, does so equally from his conviction, as to what is his Cn. duty. —*Giveth God thanks* : i. e. the one for giving the Law, and establishing these distinctions ; the other, for his Cn. liberty.
8. *We live unto the Lord—we die unto the Lord* : Our life is appropriated to him ; and as his servants, we die." Locke's par.
13. *But judge this rather* : or, *determine* : Wakefield. Locke. [*Judge* has here a new sense.]
15. *Be grieved with thy meat* : i. e. to shock him, by eating what he has been taught to abominate, and to bring him into an ill opinion of you and your religion, is inconsistent with Cn. kindness and love. So, Taylor.—*Destroy not him* : "i. e. run the manifest hazard of subverting his soul, or turning him from the faith." Taylor's par.
16. *Let not, then, your good* : "i. e. the liberty you possess and enjoy." Locke's par.
17. *For the kingdom of God is not meat and drink* : "i. e. the essence of the Cn. faith does not consist in the liberty it allows on these points, above the Law, (these being the least of its privileges;) but in *righteousness* or *justification*, &c. : " So, Taylor, &c.
20. *For meat destroy not* : See N. on vs. 15—*Who eateth with offence* : or, *Who maketh others stumble by what he eateth* : Wakefield. See Ns. on Matt. xviii. 6 ; Mark vi. 3.
22. *Hast thou faith ?* : Taylor, Locke, and others do not read this interrogatively. "Thou hast a full persuasion, as to what thou eatest, being allowed. It is well : but have a care to keep this persuasion to thyself, i. e. let it be between God and thy conscience." Taylor, however, par's this last clause—"and so far from dissembling or giving it up, hold it fast, as you would approve yourself upright in the sight of God." [This perhaps better suits

explains it, 'who has the charge of succoring the persecuted brethren.'—*He that sheweth mercy*: "Whose business it is to minister to the sick, the widow, and the stranger." Taylor's par.

11. *Serving the Lord*: Wakefield and others tr.—*Serving or availing yourselves of the opportunity*. [This change is derived from a different reading in some MSS. copies of the original, and which is thought by some high critics, the true text.]
16. *Be of the same mind*: Wakefield and some others closely connect this sentence with vs. 15, thus: *Rejoice—weep; having the same dispositions towards each other.—Mind not high things*: "Do not ambitiously affect pre-eminence." Taylor's par.
17. *Provide things honest*: "i. e. show a commendable prudence." Ros. and others. "Take care that your carriage be such as may be approved by all men." Locke's par.
19. *But—give place unto wrath*: "Patiently leave it to (or, make way for) the judgment of God." Taylor's par. So, Locke. Newcome. Chrysostom. Wakefield trs.—*Give way to the anger of another*.
20. *Shall heap coals of fire on his head*: This is from Prov. xxv. 22. Hammond explains "it of melting the heart of an enemy by acts of kindness, in allusion to an artificer, putting burning coals upon metal in a crucible, in order to dissolve it." So, Taylor and Doddridge. But Locke says, "wilt expose him to the divine indignation, which will be thy avenger." So, Grotius. Dr. Clarke. Whitby. W. observes, that the figure is always used in the O. T. to express the divine vengeance. (See Isa. xlvii. 14; Ezek. x. 2; 2 Esdras xvi. 53.) Priestley also seems to hold this last view: "This is not said to encourage a spirit of revenge, the reverse of which is here inculcated, but only to show, that if one's aim were to humble and punish his enemies, he should leave it to God, who will most effectually do it."

CHAP. XIII.

1. *To the higher powers*: or, *powers in authority*: Wakefield.

2. *Shall receive to themselves damnation: or, Will bring punishment upon themselves:* Wakefield. "i. e. will subject themselves to the appointed penalties, for such resistance, from the magistrates.* Whitby. Locke. (Comp. vs. 4.) Taylor includes 'the divine judgments' also.
5. *Not only for wrath, &c.:* Not from the fear of punishment only, but from a sense of duty.
7. *Tribute—custom:* "The first, referring to the common tax; the last, to the charges for the conveyance of merchandize." Grotius. Schleusner.
8. *Hath fulfilled the law:* "i. e. if he has discharged every other obligation, except this of mutual love; but this is a debt, which will always remain incumbent upon him." Priestley.
11. *Now is our salvation nearer, &c.:* "i. e. the second coming of J., to raise the dead, and reward the just; which the primitive Cns., and perhaps the aps. themselves, expected to take place in a very few years, and before the generation then living, became extinct." Grotius. Locke. Taylor repels this explanation,† and remarks, "that Paul had no such belief, is almost put beyond dispute, from 2 Thess. ii. 1. He there rectifies the mistake of the Thessalonians, who had been led by his former Ep. (v. 2-4) into the same error with Mr. Locke. Those expressions which represent our L.'s coming as *at hand*, as *drawing nigh*, &c., are otherwise to be interpreted, viz. This coming coincides, to each man, with the time of his death: for then certainly, our

* Priestley and Taylor remark, that these opening vvs. were meant to correct the vain conceit of the Jews, who thought that, as the people of God, all other authority over them was mere usurpation, and who were very refractory under the R. yoke.

† The opinion that Paul, and the aps. generally, cherished the belief above-mentioned, as supposed by Grotius, Locke, and other critics indeed, does not at all affect their inspiration; which secured them from error, *only* on what belonged to the system of Cn. doctrine. The *precise time*, when the consummation of all things should happen, it is well urged, were no parts of that doctrine; but open, like any common subject, to misapprehension. The passages in the Eps., in which the above persuasion is thought to be expressed, are,—Rom. xiii. 11, 12; Phil. iv. 5; 1 Thess. v. 2; Heb. ix. 37; James v. 7-9; 1 Pet. iv. 7; 2 Pet. iii. 10-12.

the caution given against inconsistency, which follows—
Happy, &c.]

23. *He that doubteth, is damned**: *i. e.* he who has scruples, is condemned, if he eat."

CHAP. XV.

3. *As it is written*: "Ps. lxi. 9; where David represents himself as suffering in the cause of God, and feeling for the injuries done to true religion. This, the ap. adapts to our S., who was the object of hatred and reproach to all the enemies of God and truth." Priestley.
4. *Whatsoever things were written*: *i. e.* meaning the O. T. scriptures.—*through patience and comfort of the scriptures*: "*i. e.* by following the examples of patient suffering they present, and learning from them lessons of encouragement, might be established in the hope of eternal life." Taylor's par.
5. *According to Jesus Christ*: *i. e.* after his spirit and example.
7. *Receive ye one another*: *i. e.* freely into fellowship; whatever differences there may be on things indifferent." Locke's par., &c.
8. *Was a minister of the circumcision*: "*i. e.* exercised his ministry wholly among the Jews." Locke's par.; who says,—“these words are clearly a parenthesis, and spoken with some emphasis, to restrain the gentile converts at Rome, who, it is probable, were apt to set at nought their Jewish brethren, for sticking to their ritual observances, &c.”
9. *And that the Gentiles*: “As in vs. 8, he reminded the Gentiles of the respect due to the Jews, he here admonishes them in turn, that according to their own S. S., the Gentiles were to become worshippers of the true God, as well as themselves; and to this end, quotes from the O. T., the passages which follow.” Priestley.
15. *Because of the grace—given to me*: *i. e.* my apostolic commission; as Rom. xii. 3.

* “Augustine strangely mistook the purpose of the whole Ch., when from this vs., he inferred that all the best actions of the Heathens were no better than *splendid sins*.” McKnight.

16. *That the offering up* (or, *the oblation* : Wakefield,) *of the Gentiles* : "Paul speaks of the Gentiles as an offering, and himself as the priest, by whom the sacrifice was to be prepared." Locke.—*By the holy spirit* : "Being sanctified and cleansed, not by any external rites, but by the gifts of the h. s. ; which were a proof to the Gentile believers, of being accepted by God." Taylor.
17. *Things which pertain unto God* : "The same phrase occurs, Heb. v. 1, where it is used of the things which were offered to God in the temple-ministration." Locke.
18. *Which Christ hath not wrought by me* : or, *of any thing but what Christ has done, through me, &c.* : "i. e. will not boast of labors and successes in which others have had a principal share ; or, will boast of nothing of my own, but only so far as I have been supported by Christ, and an instrument in his hands."
20. *Not where Christ was named* : "i. e. in no places where the G. was already planted." Locke's par.
22. *For which cause* : i. e. his anxiety to preach the G., and form new churches on his way. See vs. 20.
23. *Having no more place* : or, *no further scope* : Wakefield.
24. *I take my journey into Spain* : "It does not appear, notwithstanding this intention, that the ap. ever visited Spain." Priestley. Whitby. McKnight.—*Be somewhat filled with your company* : i. e. after spending some time with you." Taylor.
25. *To minister unto the saints* : "To carry the sums collected among the Gentile Cns., in Macedonia and Arabia, for the relief of the poor Cns. at Jerusalem. This was an object which lay near his heart, and about which he had taken much pains. See 1 Cor. xvi. 1-4 ; 2 Cor. viii. ix." Taylor.
28. *Have sealed to them this fruit* : "Put this fruit of my labors into their hands." Locke's par.
31. *From them that do not believe* : or, *From the unbelievers.*

CHAP. XVI.

1. *Which is a servant* : or, *a deaconess* : as Whitby. Taylor. &c. ; "Chosen according to the prescription, 1 Tim. v.

9. It appears from Bingham, (Ant. B. ii.) that their ministrations were principally confined to women, whom they taught, visited, and attended as circumstances might require; especially, on the occasion of baptism." T. adds, "that the office was the more useful, for in Greece the women were not allowed a general intercourse with men, as appears from Corn. Nepos in his Preface."—
- "The conclusion of Paul's Eps., though least valuable as to their direct use, are highly so, indirectly, i. e. as an evidence for the truth of Ctny.; so many particular persons and circumstances being mentioned, as give them the most unsuspecting air of genuine Eps." Priestley.
3. *Priscilla and Aquila*: See Acts xviii. 2. "They appear to have returned to Rome, on the ceasing of that edict of Claudius, which had driven them from thence." Doddridge.—"To lay down their necks, is a proverbial expression for putting one's life in jeopardy; very much like those, which occur in Cicero and Juvenal. The sedition mentioned, Acts xxiii. 17, was perhaps the time of their exposing themselves thus." Grotius.
7. *Of note among the apostles*: See N. on i. 1. Critics generally, however, interpret this 'to be esteemed by,' or 'to have a character of distinction among, the aps.'
11. *Narcissus*: There was a freedman and favorite of the Emperor Claudius, mentioned by Suetonius and Tacitus; who, as many suggest, was the person here named. He died A. D. 54; but then the salutation is only to the household." McKnight.
13. *His mother and mine*: "Probably meaning only by this, her maternal kindness towards him." Priestley.
14. *Hermas*: "The author, as Origen and many of the ancients supposed, of that work of early Cn. antiquity, called, The Shepherd." Wetstein.
15. *All the saints*: "From the great number of persons, to whom the apostle sends salutations at Rome, we see how well informed he was of the state of Cns. there, and of the character of those who composed the infant church." Priestley.
16. *With a holy kiss*: "This form of salutation was borrowed from the Jewish synagogue, and was given by the

men apart, and the women apart; for in the synagogues, they occupied separate places. Such was probably the custom of the primitive Cns., and in some forms of Cn. worship, it is continued to this day. The *kiss of charity*, as it was called, was given, as the early writers say, immediately before the administration of the Lord's Supper; that is, after the prayer which preceded." Priestley. Doddridge adds, "that chastely and prudently as it (the *holy kiss*) was managed, it seems to have been the occasion of those false and scandalous reports, which were diligently circulated among the Heathen, of adulterous and incestuous practices in those assemblies; on which account, it appears to have been early laid aside."

18. *But their own belly*: i. e. their own appetites.

20. *Shall bruise Satan*: "i. e. bad men; the persecuting Jews and Judaizers being here meant." Newcomer. So, Whitby. Grotius, &c. &c., who add, "that the *bruising under their feet*, must then designate the fall of Jerusalem and the entire dispersion of the Jews; this Ep. being written within eight years of the breaking out of the Jewish war."

22. *I Tertius*: Paul's amanuensis or scribe. "Paul used an amanuensis, probably, because it was difficult to him to write the Greek characters. (See Gal. vi. 11, and N.) The Ep. to the Galatians is the only one written throughout with his own hand. The rest he authenticated, by writing the salutations." Doddridge.*

23. *The chamberlain of the city*: "From the first, as it appears, there were among the Cns., though few in numbers, persons in places of trust and dignity." Grotius.

25. *Of the mystery*: "This *mystery* is the calling of the Gentiles; which often in his Eps. is so styled. See Eph. i. 9, iii. 3-9; Col. i. 25-27." Locke.—*Since the world began*: or, *in the times of the ages*: "i. e. was not understood by the Jews, under the Mosaic dispensation." Taylor.

26. *For the* (or, *their*: Wakefield,) *obedience of faith*: Comp. i. 5.

* He adds, "it is worth consideration, whether some of the intricate, and some of the unfinished sentences, we meet with in these Eps., might not arise from this use of a substitute."

THE
FIRST EPISTLE OF PAUL
TO THE CORINTHIANS.

CHAP. I.

2. *Call upon the name* : rather, *Are called by the name* : Locke. Hammond. Priestley. [The epithets used in this vs., are all equivalent to 'Christians.' See Preface to the Eps.]
4. *For the grace of God—given you* : "These spiritual gifts which follow ; as the phrase frequently imports in S. S., Rom. xii. 6 ; Eph. iv. 7, 8 ; 2 Cor. 1, 12 ; 1 Pet. iv. 10." Whitby.
5. *In all utterance* : "This may be the gift of tongues ; and knowledge, that of prophecy, or the knowledge of mysteries." Lightfoot. Whitby.
6. *As the testimony of Christ was confirmed, &c.* : "i. e. the G. ; by these miraculous gifts." Locke's par.
12. *I, of Christ* : These words perplex many critics ; since Paul is evidently speaking of different living preachers, whom these converts had severally heard ; and with all of whom, 'Christ' and his G., were the topic of discourse, in common. Pearce inclines to think them not genuine, Chrysostom thought that they should be referred to Paul himself, as showing that he acknowledged no head, but his master.
17. *Not to baptize, but to preach* : "i. e. not so much to baptize, as to preach ; this was the high purpose of his mission." Pearce.—*Not with wisdom of words* : or, *with the doctrine of wisdom* : Pearce. i. e. with the subtlety and refinement of a philosopher. Wolf inclines to render this, —not in wise discourses.—*The cross of Christ* : "i. e. the

Cn. doctrine,* for which, this phrase is often put in Paul's Eps., (see vs. 18; Gal. v. 11, vi. 12, 14; Phil. iii. 18.)" Schleusner.—*Should be made of none effect*: "i. e. be ascribed to human policy and artifice." Schleusner.

20. *Where is the wise, &c.*: "i. e. the philosopher, skilled in Grecian wisdom; the scribe? the Jewish doctor, studied in the Law;—the disputer of this world: "i. e. the professor of human arts and wisdom." Locke's par.
21. *For after that, &c.*: or, *For since the world, by this wisdom, knew not God, it pleased God, in his wisdom, by this foolishness which we preach*: Wakefield.
22. *Require a sign*: "The sign from heaven, so often mentioned by the Ev's." Priestley.
23. *Christ crucified, unto the Jews a stumbling-block, &c.*: We disgust the unbelieving Jews, by teaching that their M. was a crucified man; and incur the ridicule of the philosophic Gentile, by insisting upon the doctrine of a resurrection, which they regard as impossible.
25. *Wiser than men—stronger than men*: "i. e. than the wisdom of men; than the strength of men."
26. *Are called*: or, *call you*†: McKnight; and so, Castalio and others. They say, "the expression in the Gr. (*your calling*) is ambiguous, and may signify,—either *the persons who are called*, i. e. believers in general, (which is the common acceptation of it) but which, though true, is not to the ap.'s purpose; or,—ministers of the G., i. e. those who are employed in calling others. Paul's design is, to show, that the Cn. teachers, however despicable in the estimation of the world, and destitute of secular advantages, were, through divine assistance, far more successful than the proudest teachers of the systems of heathen philosophy."
28. *Things which are not*: "i. e. of no account." Locke's par.

* The death of J., (signified by the cross) was the consummation of his ministry, of which it was, in itself and its consequences, the most important event; and, according to a common figure, is therefore put for Ctny. itself,—a part for the whole.

† The words, (*are called*), as the C. V. shows, are not in the Gr.; and what should be supplied to complete the sense, is left therefore to the judgment of the critic.

30. *Are ye in Christ Jesus, who, of God, &c.*: "i. e. ye, believing in the Cn. doctrine, which doctrine is the true philosophy, (which we have been taught by God,) are thereby justified and sanctified and redeemed." Pearce's par.

CHAP. II.

2. *Not to know*: "i. e. to own or show no other knowledge among you." Locke's par.
3. *And in fear*: "i. e. of offending you." Locke. Grotius and Locke refer it to the violent opposition he met from the Jews, (see Acts xviii. 6, 9;) others explain it,—“lest his labors should be unsuccessful.”—Whether the trembling proceeded from bodily disorder or mental anxiety, is left in doubt.
4. *But in demonstration of the spirit, &c.*: C. V. *But in the manifestation of the powerful spirit*: Pearce. Wakefield, very similar; i. e. by the public and incontrovertible operations and gifts of the h. s.
6. *Howbeit, we speak wisdom, &c.*: “Howbeit, that which we preach is wisdom, and known to be so, among those that are thoroughly instructed in the Cn. religion.” Locke's par.—*Of this world*: or, *of this age*: Locke. Pearce. Whitby. L. observes, “that this phrase seems to him, to signify commonly, if not always, in the N. T., that state which men, whether Jews or Gentiles, were in during the Mosaic economy, as contra-distinguished to the G. economy or state, which is commonly called *the world* [age] *to come*—that come to nought: i. e. who are vanishing. The Jewish rulers (comp. vs. 8) and their very constitution itself, were upon the point of being abolished and swept away.” Locke's par.
7. *The wisdom of God in a mystery*: or, *A mystery of divine wisdom*: Wakefield. See Rom. xvi. 25. “Which was, the calling of the Gentiles into the churches.” Newcome. This is that divine philosophy, which excelled the wisdom of Greece and Rome. Locke adds, “this mystery was concealed in the obscure prophecies of the O. T.”—*Before the world*: or, *the ages*: Wakefield. “i. e. the Jewish constitution.” Locke.

8. *Which none, &c.—knew* : “i. e. understood.” Locke. Priestley.—*The Lord of glory* : “i. e. the author of salvation and felicity to man ; the future happiness of Cns., being what is meant by *our glory*, (vs. 7.)” Schleusner. So, Carpenter ; who also refers the explanation of this *glory* to its use, (vs. 7.) Some, however, take the epithet to be an Hebraism ; “equivalent to ‘the glorious Lord,’ because Jesus was, by God, crowned with glory and honor. See Heb. ii. 9. Christ is described by these terms, not so much because he actually was such, at the time of his crucifixion, as because he was so when the ap. thus designates him.” Fratres Poloni.
- 10, 11. *The spirit searcheth all things* : “Here, by a figure of speech, the spirit of God is represented as a person distinct from God, whose spirit it was, and yet immediately afterwards, it is spoken of as the same with God ; just as the spirit of man is nothing different from the man.” Priestley.*—Wakefield trs. (vs. 11)—*the thoughts of a man—the thoughts of God*.
12. *The spirit of the world* : “As *princes of the world* (vvs. 6, 8,) are put for the Jewish rulers, so here, *spirit of the world* describes Jewish notions ; that worldly spirit, in which they interpreted the O. T. prophecies of the M. and his kingdom.” Locke.
13. *Comparing spiritual things with spiritual* : “i. e. comparing one part of the revelation with another.” Locke’s par. So, Newcome. But other critics take the Gr. verb here to have the sense, not of *comparing*, but of *interpreting*. *Explaining spiritual things in spiritual words* : Wakefield. Schleusner. Or, *to spiritual men* : Pearce. Priestley.
14. *But the natural man* : or, *For the animal man* : Pearce

* “That the h. s. is not a divine person, may be learned from hence,—because many things, which, in S. S. are attributed to the h. s., are not applicable to a divine person ; or even to any person whatsoever ; such as,—that it is *given* by God, and this either according to *measure* or *without measure* ; that God *pours* it out ; and that it is *shed* forth from him ; that men *drink* into it, and are *baptized* by or into it ; that there are *first fruits* of it ; that at some time it was not ; that it is *quenched*, &c. &c. Comp. John iii. 34, vii. 39 ; Acts ii. 17, 33, v. 32, xix. 2 ; Rom. viii. 23 ; 1 Cor. xii. 13 ; 1 Thess. v. 19 ; 1 John iv. 13.” Fratres Poloni.

and others; "*i. e.* he who is led by sensual impulses, and does not follow right reason," supposing an antithesis intended between *the spiritual* and *the animal man*.

15. *Judgeth all things, yet—is judged of no man*: or, *discerneth—is discerned*: Wakefield, &c.; "*i. e.* they are at a loss to comprehend the evidence by which he is convinced."
16. *That he may instruct him*: "*i. e.* the spiritual man." Locke. Newcome. Pearce trs.—*that he should teach it*: *i. e.* the mind of the Lord.

CHAP. III.

1. *But as unto carnal*: "*i. e.* mere tyros in Cn. knowledge; as is shown from its opposition to *spiritual*, *i. e.* more perfect, mature in the faith." Schleusner. See N. on ii. 6.
2. *Have fed you with milk*: *i. e.* the mere elementary principles of Ctny.
3. *And walk as men*: "*i. e.* as other or unconverted men. So Sampson, when his hair was cut off, is said to be like a man, *i. e.* another man, Judg. xvi. 7. See also Ns. on Phil. ii. 7, 8. To be *carnal* here, is to be actuated by a proud, contentious, conceited spirit; arising from ignorance of the proper basis and spirit of the G."
5. *Even as the Lord, &c.*: This clause, Bowyer and Wakefield place at the beginning of vs. 6.—*Accordingly, as the Lord gave to each of us, I set the plant, &c.*
8. *Are one*: "*i. e.* concurring to the same end." Locke's par.
9. *Laborers together with God*: or, *Fellow-laborers of God*: Hammond. Pearce, &c. *i. e.* we labor together in the work of God. Priestley remarks, "that this (that is, as in the C. V.) is a sublime idea, and should inspire all who labor to propagate the G., with zeal and courage." [But the other critics, in varying the translation, probably conceived, that the ap.'s design, as shown by the context, was to prove the equality of all the ministers of the G., as being fellow-servants of the same master.]
10. *According to the grace*: See N. on Rom. i. 5, xii. 3.
11. *Which is Jesus Christ*: or, *Jesus, the Christ*: Wake-

field. So, Locke's par. "I, like a skilful architect, have laid a sure foundation, which is, Jesus the M.; the sole and only foundation of Ctny."

- 12, 13. *Gold, silver,—wood, hay, &c.*: "Good and bad doctrines." Newcome. Pearce, &c. "Under this image the different materials are described, with which it is possible to raise a building; and as *fire* consumes wood and stubble, but not the more valuable materials named, Paul makes use of this figure, (*fire*) to represent either the persecutions to which Cns. would be exposed, or the judgment which would be passed upon every man's work at the last day." Priestley.
15. *Yet so as by fire*: or, *Yet so, as passing through a fire*: Pearce and others. i. e. not without difficulty and danger; a proverbial expression, importing great hazard. "All his pains in building are lost, but he himself, (if his intentions were good) shall escape; yet like one from the fire, which destroyed the building in which he dwelt." Locke. Priestley.
16. *Ye are the temple of God*: "I told you, that ye are God's building: yea, more than that, ye are his temple, in which his spirit dwelleth." Locke's par.
17. *If any man defile*: "It is not incongruous to think that Paul meant here, one particular man, viz. the false ap.,* who, by the strength of his party, supporting and retaining the fornicator mentioned Ch. v., had *defiled* the church; which may be the reason, why the ap. so often mentions fornication in this Ep., and that, in some places with particular emphasis, v. 9, vi. 13–20." Locke.
18. *Seemeth to be wise*: Pearce trs.—*Setteth himself up to be a wise man among you, in this age.*—*Let him become a fool*: "i. e. let him, in order to be wise, preach those doctrines which appear folly to men." Pearce's par. So, Newcome.

* Locke, and some other critics, suppose the dissensions mentioned in this Ep. (i. 11–16) to have arisen from a new Jewish teacher, who, since Paul left them, had insinuated himself into that church; "that it was he in fact, not Apollos and Peter, who were set up in opposition to Paul; but the ap., not wishing to name him, borrows the names of his friends and fellow-laborers, to illustrate his argument."

19. *For it is written* : Job. v. 13 ; Ps. xciv. 11.
21. *Glory in men* : “i. e. in any of your teachers.” Locke’s par.—*All are yours* : i. e. for your use, devoted to advance your interests and virtue. So, Locke. Pearce, &c.
22. *Or the world* : This, Pearce freely renders,—*or every body else* ; “in the sense of our familiar phrase, *all the world knows it.*”
23. *And Christ is God’s* : “i. e. all are subservient to his great designs ; Christ being the minister of God, and all Cns., the servants of Christ.” Priestley.

CHAP. IV.

1. *As—ministers of Christ* : “As to me, I pretend not to set up a school among you ; and as a master, to have my scholars denominated from me.” Locke’s par.
4. *For I know nothing by myself, &c.* : rather, *For I am not conscious to myself, of any fault* : Grotius. Pearce. Priestley, &c.—*Justified* : i. e. clear and free from fault.
6. *Transferred to myself and to Apollos* : “i. e. I have used my own name and that of Apollos, as the magnified heads of distinct factions among you ; not, that we are so, but that I might offend nobody, by naming them.” Locke’s par.
8. *Now ye are full, now, &c.* : Pearce, Wakefield, and other critics read these clauses interrogatively, *Are ye now full ? &c.*—*Without us* : “i. e. during my absence.” Grotius. Ros. says,—“without my aid.”—This continued and severe irony (as Grotius calls it) is aimed at the false apostle, though not directly named. It is evident that he was a man of opulence and consequence, and was disposed to govern with a pretty strong hand.” So, Pearce. McKnight. Ros.—*I would—ye did reign* : Chrysostom and others remark, “that here the irony is dropped, (which is the only true clue to the sense,) and the sentiment is ;—‘I wish from my heart, ye were so abundant in all spiritual improvements ; for then I might partake in the credit and honor of having converted and taught you.’” Locke’s par., however, is,—“that I might

come and share in the the protection and prosperity you enjoy, now you are in your kingdom." So too, Whitby and Grotius. [This sense is probably suggested by the contrast it makes with vs. 9.]

9. *Hath set forth us, the apostles, last* : Here is an allusion to the R. spectacles of the *bestiarii* (those condemned to fight with wild beasts) and gladiators ; at which, in the morning, the combatants were allowed armor to defend themselves, but were brought forth at the close of the day, defenceless. He who escaped, was only reserved for a like encounter, on another day. This it is, which gives a peculiar force to the word *last*. So, Newcome, Priestley, and critics generally. Wakefield makes this thought, more manifest than the C. V.—*That God hath brought us, the aps., last upon the stage, as devoted to destruction.*—*To angels and to men* : "To heaven and earth." Newcome.
- 10-13. *We are fools,—we both hunger and thirst* : As the ap., though using the plural number, (vs. 8,) was thought to allude, only to an individual opponent ; so here, though speaking in the plural number, (that he may not seem to overrate his own merits) he seems to refer to himself only, or at least, principally.—Several critics think the ap. again returns to the *ironical* in the 10th vs., and that the epithets, *wise, strong, honorable*, are to be so taken.
13. *We intreat* : or, *We exhort* : "i. e. to consideration." Newcome. So, Pearce.—*As the filth of the world* : "The original properly denotes the sacrifices, which the heathen used for the *lustration* of a city." Whitby. Pearce and some others, accordingly tr.—*the expiations of the world*. P. adds, "the ap. alludes to the custom among the heathen, of choosing out some unhappy men, during the time of public calamities, to be the purgation and expiation for them ; they were maintained a year at the public charge, and then led out, adorned with flowers ; and all the curses of the country being charged upon their heads, they were whipped seven times, then burned alive, and afterwards their ashes were thrown into the sea, while the people said these words, *Be ye our expiation.*"

15. *Ten thousand instructors* : "i. e. how many soever Cn. teachers you may have, you can have but one father : I it was, who by the gospel which I preached, begot you to Ctny." Locke and Pearce's par's.
16. *Be ye followers of me* : "i. e. upon the principle, that parents and teachers may expect to be made by their children, their *exemplar* in conduct."
17. *My beloved son—in the Lord* : "i. e. a convert very dear to me, as the fruit of my labors.—*My ways in Christ* : or, *my doctrines* : as Wakefield.—*As I teach every where*, &c. : Thereby showing, that the regulations of the churches were uniform, and the same ; i. e. that he had left none at Corinth, which were peculiar to them. So, Locke, &c.
19. *Not the speech* : "However eloquent." Newcome.—*But the power* : or, *their power* : "i. e. by which of us God exhibits his power." Newcome.
20. *Not in word, but in power* : "i. e. does not consist in fluency of tongue, and a fine discourse ; but in the miraculous operations of the h. s." Locke's par.
21. *What will ye ?* : Locke and Newcome begin Ch. v. with this vs., from which they think it has been improperly separated, "being an introduction to the severe act of discipline, which the ap. was going to exercise among them."—*Rod*, refers to what he had insinuated of his power, (vs. 19.) Comp. v. 5." Newcome. It was the common emblem of punishment.

CHAP. V.

1. *That there is fornication* : The Gr. (—*fornication*) is used in a much larger sense than our English word, and denotes *uncleanness*, or, *lewdness* generally : here, it means *incest*. So, Grotius. Hammond. Wolf. Locke, &c.—*Not so much as named*, &c. : "The laws of the R. empire did not prohibit a woman, who had cast off the father, from marrying the son, (which was probably the crime in question) ; yet it was looked upon as infamous, as appears from Cicero's oration for Cluentius." Locke. Pearce.

Named: i. e. practised or countenanced. See Joshua xxiii. 7.

2. *And ye are puffed up*: Griesbach, Wakefield, Pearce, and others read these two clauses interrogatively.—What the being *puffed up* refers to, seems to be very diversely explained. According to some,—“with spiritual pride, as if in despite of these enormities, all things were right among you.” Grotius—“with a conceit of superior wisdom, which counts such things indifferent; as did the Cynics and Stoics.” Priestley’s par. is,—“and are even proud of such a member,” who must, he therefore thinks, have been one of their favorite teachers.—*And have not rather mourned*: or, *have ye not, &c.?*: “*i. e.* as ye ought to do, over one spiritually dead.” Wetstein. Whitby notes, “that it was a custom of the Jews and Cns., to put on mourning, where members were expelled, as though they were dead.”
- 3, 4. *Have judged already*: or, *Have already passed sentence*: Pearce. *i. e.* as if I were personally present with you, in your public assembly (vs. 4,) and *in the name*, *i. e.* by the authority of Christ, &c.—*And my spirit*: C. V. *And I, who am with you in spirit*: Wakefield.
5. *To deliver—unto Satan*: Locke, Pearce, McKnight, &c. explain this, (after Chrysostom and Theophylact) of the offender’s body being weakened and wasted by some painful disease; the aps. possessing a miraculous power imparted by their Lord, (last clause of vs. 4,) of inflicting such a punishment. Beza and Priestley, &c., with the Latin fathers, conceive that by this sentence is meant only public excommunication from the Cn. community; no such effect (as above supposed) being hinted at, 2 Ep. ii. 7; and the *destruction of the flesh*, imports the humbling of the offender’s pride, lust, and fleshly passions. “What it is,” says B.; “to be *delivered to Satan*, our L. himself declares, Matt. xviii. 17,—*as a heathen and a publican*, that is to say, to be disfranchised and put out of the right and liberty of the city of Christ, which is the church. The excommunicate is delivered to the power of Satan, in that he is cast out of the house of God.” P. adds, “that the world is supposed to be di-

vided between the subjects of Christ and those of Satan; as two powers opposite to one another; the one, a kingdom of righteousness, and leading to happiness, and the other of vice, leading to destruction."

6. *Your glorying*: "i. e. in teachers, who countenance such things." Grotius. Whitby. McKnight. Others do not make such particular application of the words, but interpret,— "you have little reason for complacency in such a state of things."—*Know ye not, &c.*: "Are ye not sensible of the progress of corruption?"
7. *The old leaven*: Most critics suppose, not the incestuous person only to be here meant, but corrupt persons of every kind. See vs. 11.—*As ye are*: or, *Inasmuch as ye are*: Wakefield. [This refers to the care with which the Hebrews removed all leaven from their houses at the passover-feast.]—*For—Christ, our passover*: i. e. this image of the leaven leads me to say, that we also have a passover. So, Pearce. It is observed, "that there is much confusion in the ap.'s metaphors. Believers were themselves, in the preceding clauses, the *unleavened bread*. In this, Christ is the *paschal lamb*."
9. *I wrote—in an epistle*: The majority of critics refer this vs., as our Trs. seem to do, to a lost or suppressed Ep. to the Corinthians. Whitby, however, "deems it surprising, that if Paul had written a former letter to so eminent a church, as that in question, not a single hint of it should be found in any early Cn. writer." He therefore trs.—*I had written to you*: "i. e. in this same ep.; but from better information, I have altered it, (see vs. 11.)" So, Jer. Jones, and all the ancients.—*Fornicators*: See N. on vs. 1.
10. *Yet not altogether*: rather, *But not meaning altogether*: Pearce. Wakefield. Locke, &c. "i. e. not intending to enjoin absolute separation from dissolute Heathen.*"
12. *That are without*: "i. e. out of the pale of the Cn. society." Pearce. Priestley, &c.—*Do not ye judge, &c.*: or, *No; but judge ye, &c.*: Wakefield. Newcome. Pyle,

* The point of the injunction (vvs. 10, 11,) is in the distinction made between the lewd (or, corrupt in general,) of *this world*, i. e. heathens, and such persons, who are *brothers*, i. e. Cns. by profession.

and others ; who consider this, more naturally, an injunction, than an inquiry.

13. *God judgeth* : “*i. e.* leave them to God ; to judge them, belongs to him.” Locke’s par.—Whitby, Doddridge, and McKnight understand “the ap. as apologizing for not taking notice of the woman, (the step-mother) who was probably a heathen, though he animadverts, with so much severity, on the conduct of the man.”

CHAP. VI.

1. *Unjust* : “*i. e.* those who are in an unjustified state, without reference to character.” Locke. Pearce, &c. “Equivalent to *unbelievers* (vs. 6) : “that is, heathen magistrates.” Newcome. *Saints* are believers, Cns. ; those who by profession are holy, and separate from the world. [See Preface to the Eps.]
2. *The saints shall judge the world* : Of these words, the solutions are very diverse. Grotius, with many others, explains them, in the most literal sense ;—“that at our S.’s second coming, the *saints* or Cns., after having been acquitted themselves, will be assessors with him, in judgment.” Lightfoot, Whitby, McKnight, &c., reject this wholly, as being mere conjecture ; “and having no countenance from any other passage of the N. T., in which the judgment is mentioned ; on the contrary, *all*, even the best of Cns., will appear only as the *subjects* of that tribunal.” Lightfoot and Bengel, and some of the *Fratres Poloni*, propose the explication,—“that when Ctny. prevails, it will occupy the seats of government, and the benches of justice.” Wh. mentions the same ; but suggests another and a better sense : “They shall judge or condemn the world, by the faith preached for a testimony to them, as Noah did, (Heb. xi. 7,) and by the spirit given to *convince the world of sin*, &c., John xvi. 8, xii. 31” ; on which see Ns. McKnight is very similar. “The inspired teachers among you, judge* (the Gr.

* “The ap. takes for granted, that whereas in the prophecy of Daniel, (vii. 18,) it is said that the *saints of the Most High shall por-*

is in the present time) the world by the laws of the G., which they promulgate." Chrysostom and the Greek fathers generally, whom Erasmus seems to follow, differ from these only, in referring to the *lives* and *practice* of Cns., what they explain of *the faith* or *the laws* of the G. "The impious world," says E., "is now *judged*, reproved, condemned* by the lives of the pious; and will be more so hereafter, when the deeds of both shall be fully made manifest." Chrysostom aptly refers, in illustration of this meaning, to Matt. xii. 41, 42; also, xii. 27, which see.

3. *That we shall judge angels*: This is attended with like difficulties, as the preceding; but most of the critics apply their several theories, given above, to solving them in the same way. Doddridge, Grotius, &c., accordingly conclude, (having in mind, Jude vs. 6,) "that evil or fallen angels, as well as the world at large, will be brought before the tribunal, at which the pious, who have gloriously passed their own trial, will be seated with their L., &c." This, however, is too fanciful to be any ground of safe reliance. Lightfoot and Whitby interpret this of Cns., "or rather, the aps. and ministers of the G., prevailing over evil spirits in this life, and wresting from them, their dominion;" meaning probably, the cases of demoniacal possessions. Ros. (*angel* being a word of great latitude of meaning in S. S.) interprets it, "men of more than human craft, power, and influence; and who, on these accounts, are resembled to higher intelligencies." He adds, that it is Paul's man-

ness the kingdom, that they shall act also the part of judges. Our S. also said, that when he should enter on his kingdom, his twelve aps. *should sit upon twelve thrones, judging the twelve tribes of Israel*, (Luke xxii. 30.) All this, however, is figurative language; as is that also of Christ's putting some on his *left hand*, and others on *his right*. What it is that is to be understood by this, we cannot at present know. Doubtless, it will be sufficiently verified, though perhaps in a manner of which we cannot now have any proper conception." Priestley.

* That to *judge*, in the N. T., has repeatedly the sense of 'to censure,' or 'condemn,' (i. e. being put for the *issue* of judging) is sufficiently evident. Comp. John viii. 26, xii. 31, 47, &c.

ner to express the greatness of any impending danger to the Cn. society; under the image of *angels*; whose supposed hostility will yet, God aiding his church, be too weak to injure it. See Rom. viii. 38, 39; Gal. i. 8; 2 Cor. xi. 14. He takes to *judge*, both here and vs. 2, in the sense of 'to discern,' (which it has, ii. 16,) *i. e.* religious error: the import here being, 'ye have the faculty of discerning and detecting the fraud of those great ones, whose ill will to the G. may lead them to pervert it, and to aim to substitute a false G. in its place.' [The interpretations given on vs. 2, of McKnight, Erasmus, or Whitby, admit of a somewhat like application here, with less violence to the reader's judgment, perhaps, than any of the foregoing.]

4. *Judgments of things, &c.*: "*i. e.* if controversies of a temporal nature arise." Locke's par.—*Set them to judge, &c.*: Luther, Griesbach, Doddridge, Whitby, &c., make this a question, and one that conveys with it, reproach;—*Do ye make those your judges who are least esteemed?*: *i. e.* meaning, heathen magistrates. By others, however, the words are taken as a precept: *Least esteemed*, meaning, referees chosen by the parties, not judges authorized by law. So, Locke's par. "Set such as are despised by the heathen, *i. e.* set Cns. to judge in the church." Pearce. "Constitute even those, judges, who are of least estimation in the church of Christ, rather than heathens." Newcome. Wetstein. L'Enfant.
5. *A wise man*: "If Paul used this word in the sense of the synagogue, it signifies one ordained, or a Rabbi, and so capacitated to be a judge; for such were called wise men." Locke.
8. *Nay, you do wrong, &c.*: "*i. e.* do not merely suffer, but inflict injury;" this was meant for him whose cause was worst. Grotius. Locke maintains, with confidence, that the case of the incestuous person is continued through this Ch., and is the litigation which Paul thus severely reproves; the opposite party, as he suspects, to stop the church censure, pretended that it was a matter which belonged to the civil magistrate, and had brought it before a heathen judge.

9. *Know ye not ?* : " This question is repeated six times in this one Ch., which may seem to convey with it a just reproach to the Corinthians, who had got a new and better instructor than himself, and in whom they so much gloried ; and may not unfitly be thought to set on his irony, (iv. 10,) where he tells them, *they are wise.*" Locke.
11. *But ye are washed, &c.* : " Your past sins are washed away and forgiven you, upon your reception of the G. by baptism ;—*ye are sanctified, i. e.* have become members of Christ's church, and have made some advances in moral reformation, through the doctrine of Christ (*the name of the Lord Jesus*) confirmed to you by *the spirit of our God, i. e.* the special operations of the h. s." Locke's par.
- 12, 13. *All things are lawful for me—Meats for the belly and the belly for meats* : Pearce, Ros., McKnight, and others, consider these proverbial phrases as objections of the Corinthians, followed directly by the ap.'s replies.—" It appears, that the false teachers had allured their disciples to sensual and lustful practices, by affirming, that they were as requisite for the body, as food ; and that the one being allowed to the cravings of nature, so were the others." Hammond. Whitby. Locke, &c.—*God shall destroy : i. e.* these will cease with life ; nor will there be any occasion for either, to the raised, glorified man." Pearce.—*Now the body* : " But the care of the body, *i. e.* the person, is far otherwise ; this is intended for nobler uses, being united to its Lord, as he is to that ; so that Christ and his church form one mystical person, of which he is the head." Grotius.
14. *Hath both raised up, &c.* : " *i. e.* hath restored to life, and exalted one part of this relation : and will do so, as to the other, in order to their re-union in happy society." Grotius. Pearce, &c.
16. *Is one body* : or, *one body with her* : Wakefield, &c. So too, (vs. 17,) *one spirit with him* : This is a spiritual union ; as that, in the words, which God said, (Gen. ii. 24,) of the first sexual connexion, is a bodily union ; but is equally violated by such impurity, as you palliate and plead for.

18. *Every sin* : or, *Every other sin* : Wakefield. "Sins in general, leave their defilement in the mind, but the fornicator humbles and debases his body." Newcome. So, Locke and Pearce. Other critics remark, that it appears not, how this consideration could be urged, as a peculiar aggravation of guilt, or dissuasive from impurity ; and, with Ros., interpret the words,—‘ Most sins injure others, more than the transgressor himself ; but this is injurious to a man’s own person.’
20. *Bought with a price* : i. e. God has, at a great cost, redeemed you from your former servitude to idolatry and vice ; by the mission, labors, example, and death of his son ; and by the gifts of the h. s. “ It can only be said in a figurative, and by no means in a literal sense, that Cns. can be said to belong to God, by *purchase* ; for then there must have been some person of whom he bought them, and who could this be ?” Priestley. Grotius also considers the Gr. (*—price*) to be a mere Hebrew expletive. See N. on *redemption* (Rom. iii. 24.)

CHAP. VII.

1. *Not to touch a woman* : or, *Not to take a wife* : Wakefield. “ It was an old philosophical question, whether a man should marry ; in which many held the negative, as Bion and Antithenes. Pythagoras and Porphyry considered marriage as an impediment to philosophy.” Whitby. Schleusner, however, (and some others) take the ap. to use this particular phrase, that his admonition might apply not to *marriage* only, but also to *concubinage* ; such as was then common, both in Greece and in every part of the civilized world.
3. *Due benevolence* : or, *Her due* : as some Tr’s. i. e. by the institution of marriage.
5. *May give yourselves to fasting and prayer* : The different schools of the Rabbins recommended various periods for such vows of conjugal separation ; and Wetstein shows, by classical quotations, that the practice was not unknown to the Heathens.

6. *I speak this*: Locke and McKnight refer this to what Paul was about to say (vs. 7;) but others, to what preceded, *i. e.* as to suspension of intercourse. Calvin, indeed, makes the antecedent remote, *viz.* vs. 1.—*By permission—not of commandment*: *Permission* may mean ‘opinion’ or ‘advice’; and *commandment* express the injunction, not of Christ, but of Paul.” McKnight. Schleusner. Beza, &c. Others take *permission* to imply mere indulgence, *i. e.* you may do it; but I do not even advise so much.
7. *But every man hath his proper gift*: *i. e.* modestly implying, that this self-control was no merit of his, but the gift of God; and that he did not mean to make his case, an example for all.
9. *Than to burn*: So the Gr. means, literally. Pearce trs.—*be made uneasy*: observing, that its metaphorical sense is, ‘to be vexed,’ ‘troubled,’ or ‘made uneasy’; which he illustrates from Terence. See also 2 Cor. xi. 29.
10. *Yet not I, but the Lord*: or, *not I only*: Pearce and others. “These words seem to refer to our L.’s rule (Mark x. 11, 12); who condemned divorce, except in cases of adultery.” So, Newcome. [This interpretation, it is observed, makes Paul’s language easy to be understood, without supposing (as some have done) that he claims inspiration while he addresses married people, but not, when advising widowers and widows.]
12. *Not the Lord*: “*i. e.* Jesus has left us no precept on the subject.” Newcome. Pearce. The cases which follow, did not come before his notice, during his personal ministry.
14. *Is sanctified*: “The words *sanctified, holy, unclean*, are here used in the Jewish sense. The child ‘born out of sanctity’ was the child of heathen parents; ‘born in sanctity,’—the child of parents, become proselytes. This way of speaking, Paul transfers from the Jewish to the Cn. church.” Locke. So, Newcome. “*Is sanctified, i. e.* comes under the denomination of holy in the sight of God, so far that the offspring is entitled to Cn. privileges.” *Holy* therefore denotes with these and other critics, ‘qualified for baptism.’ [See Preface to the Eps.]
15. *Is not under bondage*: “Is not so bound, as to for-

- sake her or his religion, if required by the other, in order to continue the connexion." Hammond.—*Hath called us to peace*: "The believing party, however, is not to be the first to begin the separation." Locke's par.
16. *Whether thou shalt save*: or, *But thou mayest*: Wakefield. Locke. Pearce. W., "for the sake of perspicuity to the ap.'s reasoning," transposes vvs. 15 and 16.
17. *So let him walk*: "Let him go on contentedly in the same condition, in which God placed him, and Ctny. found him." Locke's par.—*So ordain I, &c.*: i. e. this rule applies to all Cns.
18. *Become uncircumcised*: This, literally, was impossible. Doddridge says, "the direction points at the attempts of some apostates to obliterate the mark of circumcision; which was done with a surgical instrument." Pearce accordingly trs.—*Let him not draw down the foreskin*: Wakefield,—*Not alter his circumcision*.*
19. *But the keeping, &c.*: Wakefield and Newcome supply after 'God,'—*is every thing*. This is evidently Paul's sense.
21. *Use it rather*: "i. e. prefer or obtain it." Locke. Pearce. Wakefield however, trs.—*Yea, even if thou canst be free, continue as thou art*. So, Chrysostom (and the Gr. fathers,) Wolf, the Syriac Tr. &c.: C. thinks vs. 22 confirms this sense.
22. *Is the Lord's free-man*: "rather, freedman: one who having been a slave, has his freedom given him by his master." Locke. i. e. becomes endued with moral liberty; as John viii. 36.—*Is Christ's servant*: i. e. takes him as a master, and comes under his authority. Ctny. thus, in a certain sense, equalizes human conditions.
23. *Bought with a price*: See N. on vi. 20. Wakefield trs.—*Had you bought your freedom? become not slaves to sin*: which Hammond, Knatchbull, and Whitby, follow; who suppose, "that there is an allusion to some of the

* As *circumcision*, however so obviously, often stands in the Eps., for the whole Jewish Law, (in like manner as the *cross* for Ctny.) the passage will well bear, at least, the liberal par. of some,—'Let not the believing Jew think there is any merit, in abandoning the rites of the Law.'

converts having been literally redeemed from slavery.”* Most other critics, however, reject this rendering. The prevalent sense is that of Pearce, &c.: “Having been brought into this more honorable service, (that of Christ,) do not expose yourselves by indiscretion or guilt, to become again the slaves of men.” Grotius seems to think, that *slaves of men* alludes to the attempt of Jewish doctors to impose the rite of circumcision on all Cn. converts. [This danger existed with some other churches, and is largely dwelt upon by Paul in his Eps. to them.]

25. *Concerning virgins*: rather, *young unmarried persons*: Wakefield. Schleusner. Pearce. *i. e.* of both sexes. Comp. vs. 26, 27, 32–34.—*Give my judgment, as one, &c.*: “I give my opinion as one, whom the Lord hath been graciously pleased to make worthy of trust.” Locke’s par.

26. *For the present distress*: or, *the approaching exigency*: Pearce, &c. Some expositors understand this to mean, the difficulties of life, and of matrimonial life, especially; rather fancifully. Ros. says, “the reverse of fortune coming upon the Jews, would affect the Cns., with whom they often intermarried, and were, by their enemies, generally confounded with them.” The Corinthians, say others, had little interest in the fall of Jerusalem. “These words, perhaps, show a prophetic foresight of the impending persecution under Nero.” Locke. Comp. vs. 29.—*So to be*: or, *to continue as he is*: Wakefield.

28. *Trouble in the flesh*: *i. e.* in external concerns.—*But I spare you*: “*i. e.* forbear to detail those evils which you will soon enough experience.” McKnight. Pearce, (after Augustine and the Latin fathers.) Ros. gives it, —“In pity to you, I would spare you; that is, save you from these calamities.”

29. *The time is short*: “*i. e.* which remains for enjoyment.” Locke. Pearce, &c. See N. on vs. 26.

31. *The fashion of the world*: Grotius notices, “that the

* W. remarks, “that we find from the Apologies of Justin and Tertullian, that the sacramental offerings were, amongst others, dedicated by the Cns. to the purpose of buying their brethren out of slavery.”

Gr. (*—fashion*) contains a metaphor taken from the stage, where there is a constant shifting of the scene."

32. *Without carefulness* : rather, *Without anxiety*, or *distracting cares* : Wakefield. Pearce, and others.

32, 33. *Careth for* : "i. e. has time and liberty to mind." Locke's par.

35. *Cast a snare upon you* : Grotius, Locke, and others hold, that the true import of the Gr. is—"to place a yoke or restraint," as Acts xv. 10.—*But for that which is comely* : or, *for the sake of decency* : Pearce. Wakefield.

36. *But if any man* : or, *any father* : Pearce and others. —*Behaveth himself uncomely* : "i. e. if he thinks he incurs shame, in respect to his virgin daughter." Grotius ; who adds, "that the disgrace which, according to the opinions of the East, female celibacy involved, extended from the *virgin* to her *father*.* Comp. Eccles. (in the Apocrypha) xlii. 9." This explication of G. supposes, with Newcome, Pearce, and most critics, the ap.'s advice to respect the disposal of a young virgin in marriage, by her parents or guardians. But Whitby affirms, that "the ap.'s advice has quite another reference ; viz. to a young person deliberating with himself, whether he should marry or not." So too, Locke. Harwood. Wakefield, &c. The last trs.—*If any one apprehend a dishonor from his virginity, continued beyond the time*. The Gr. (*—virgin*) must upon this view, as Locke maintains, mean, the virgin, i. e. unmarried, state.†

And need so require : or, *that it ought to be so* : Wakefield, Pearce, &c.

37. *Hath power over his own will* : "i. e. is at his own disposal." Locke's par. Pearce, on the contrary, explains it, "of the laws, having in this point, left him (the father) uncontrolled."

38. *That giveth her* : or, *it* : Wakefield. i. e. his virginity.

* "So far," says G., "did the Jews carry their notions of the expediency of parents marrying their daughters with despatch, that with the Rabbins, it was a saying, 'If your daughter be past a marriageable age, manumit your *slave*, to give him to her as a husband.'"

† These different senses given to *he* and *his virgin* in this place, are, in like manner, transferred to vs. 37, 38.

[See N. on vs. 36.] The two clauses in this vs. mean, upon Wakefield's interpretation, simply 'to marry,' and 'not to marry.'

39. *Only in the Lord*: "i. e. he must be a Cn." Grotius. Pearce.

40. *If she so abide*: or, *if she continue as she is*: "i. e. remain a widow." Wakefield. Pearce, &c.—*And I think also*: The majority of critics consider these words as mere expletives; that is, that it is an emphatic form of speech to express the fullest persuasion and certainty; as if it were—"I claim to have, &c." Hammond and some others, however, think, that though examples to this effect, of the use of the Gr. verb, may be found in the N. T., yet that the context (as, *after my judgment*) leads us to another explication here. "The ap. has an opinion, belief, hope, not a perfect confidence, that his advice was agreeable to the will of God; if he had felt the latter, he would not have left it to their option to follow the advice or not."

CHAP. VIII.

1. *We know that we all have knowledge*: Pearce, Wetstein, Markland, &c. consider this clause to be an extract from the Corinthian letter* to Paul, to which he directly replies; and that the Ch. contains other such extracts, as the change of person, vvs. 1, 4, 8, evinces, and as the express contradiction made by the ap., to some of their assertions, (comp. vvs. 1 and 7) proves. [See, for like instances, vi. 12, 13, x. 23; and Ns. thereon.] "You say," says Pearce, "we are assured, that we have a right notion of idols; that is, that they are a nullity." Those who, with Locke, do not take this view of the Ch., deem the above clause a taunting rebuke of the ap. "*We know, &c.*: i. e. it must not be questioned, that you who are so wise, perfectly know that the gods of the heathen are mere fictions; every one of you." Some again, make the words, a sober affirmation: 'It is an ad-

* *To wit*, inquiring as to the lawfulness of eating meats offered to idols; and in particular, in the temple of the idol itself; about which, opposite opinions existed in the Corinthian church.

- mitted truth, that we all, at least the generality of us, have a correct apprehension on this point.'—*Knowledge puffeth up*: "i. e. such a knowledge." Locke.—*Charity* (or, *love*: as most Trs.) *edifieth*: See Ns. on Ch. xiii. "This is the grace which most certainly advances men in Ctny." Locke's par.
2. *If any man think, &c.*: "i. e. be conceited of his own knowledge." Locke's par.—L. and most other critics make the vvs. 2–6 a continued parenthesis, in order to show the close connexion, which there is in Paul's argument between vvs. 1 and 7.
 3. *Love God*: [The fitness of the rendering *love* (rather than *charity*), see N. on vs. 1., is here made apparent; vvs. 2, 3, being obviously the continued contrast of the same graces, which was begun, vs. 1. Charity, as popularly understood, refers to social life; another name for benevolence.]—*Is known of him*: i. e. of God; acknowledged, regarded with complacency by him; in the sense of *to approve*. So, Grotius. Crellius. Le Clerc. Newcome. This is less probable than the explication of Pearce, Priestley, Doddridge, and Pyle. "By him, i. e. such a man, is he (*God*) known; properly understood only by such an one." "Paul's design," says Bp. P., "is to prove who it is that has knowledge, not who it is that is known; and *he* should therefore be relative to the nearest substantive." Locke, with Beza, Wolf, McKnight; (and following Augustin,) trs.—*he is made to know*, (i. e. taught) *by him* (God); and refers, for a like use of words, to Gal. iv. 9, on which see N. This sense does not much differ from the one preceding.
 4. *Is nothing*: i. e. hath no existence.
 5. *Be that are called gods*: or, *Be gods, both celestial and terrestrial, by name*: Wakefield.—*As there be gods many, and lords many*: or, *many gods and many lords of this sort*: Wakefield. "i. e. such in the estimation of the heathen." Newcome.
 6. *We in him*: or, *for him*: Wakefield. Imp. V. "i. e. to whom our worship and service is due." Carpenter. Locke. "To whom, we, as dependent creatures, belong." Pearce.—*By whom are all things*: "All things which pertain to the new creation." Grotius. "Through whom all the

blessings and discoveries of the G. have been communicated." Carpenter. So, Locke.—*And we by him*: "Through whom we have access unto the Father." Carpenter. Locke. "Who, through him, are what ye are ; i. e. Cns. See 1 Pet. i. 21." Grotius.

7. *That knowledge*: The knowledge referred to, vs. 1.

With conscience of the idol: "i. e. with a persuasion of its real existence." Locke. Doddridge.—"*Their conscience, being weak, &c.* : "i. e. doing that, which they, in their consciences, not sufficiently enlightened, think to be unlawful." Locke's par.

8. *For neither, if we eat*: This seems to be said, by way of concession, (from vs. 9)—"Though neither eating nor abstaining, as to any kind of food or in any place, be other than indifferent in the sight of God, yet take care, &c." Hammond. Pearce and McKnight suppose this vs. to be the very language of the Corinthians, that is, another extract from their letter, in effect,—"you allege this principle ; but (vs. 9) granting it to its full extent, still, &c."
11. *Shall the weak brother perish*: "i. e. by degrees he will abjure Ctny. ; concluding with himself, 'Why should I suffer persecution on its account, since such sort of conformity is wholly innocent.'" Grotius.
12. *Sin against Christ*: "i. e. do a prejudice to the G." Pearce.
18. *While the world standeth*: or, *During my whole life*: Jn. Simpson. Pearce. Newcome.

CHAP. IX.

- * 1. *Am I not free?*: "i. e. as much at liberty as any other of the aps., to make use of the privileges due to that of-

* The best critics consider Paul, not (as some have supposed) commencing here a new subject, passing to another, Ch. x. ; and at last, resuming, abruptly and without explanation, the subject of idol-sacrifices, x. 18-20: but rather, that he only illustrates, through Ch. ix., the principle asserted, viii. 13 ; *to wit*, that of yielding up one's inclinations, and even rights, for the sake of the common good. This he does by his own example, in respect to maintenance from his converts ; to which, though he had a valid claim, like the other aps., he had yet waived it from motives of expediency.

fic." Locke's par. Pearce, Wakefield, Imp. V., tr.—*Am I not a freeman?* : "i. e. might I not rightfully expect a reward of my labor; to which, if a slave, I could not pretend?" They also, on the authority of some MSS., and following several of the early versions, transpose the two first questions in this vs. "Paul's assertion," says P., "respects his natural, not his Cn. liberty; and by this improved order of the vs., there is a beautiful gradation from his right as a man, to his right as an ap.; then, as an ap., favored with a sight of J. after his ascension; lastly, as an ap., who was *their* ap., i. e. the instrument in their conversion."

2. *Yet doubtless I am to you* : "i. e. you cannot doubt it, whoever else may question it." Locke's par.
4. *Have we not power* : or, *a right* : Pearce. *To eat and to drink?* : "i. e. a claim to sufficient maintenance." Priestley's par.
5. *To lead about a sister, a wife* : rather, *a believing* or *Cn. wife*. So, most Trs. and critics. "It is well known, that by the Gr. terms (*—brother* or *sister*) Paul meant, such in the faith, i. e. Cns. See i. 1; Rom. xvi. 1." Pearce.—He adds, "that it does not from hence appear, that Paul was married; he only insists upon his having a right to marry, and have his wife maintained at the expense of his converts, provided she were a Cn. wife." So, Priestley. Some critics, however, deem this text a fair ground for an opposite inference.

The brethren of the Lord : "Three of the aps. are thought to be thus designated,—James (called the Less), Jude, and Simon. Comp. Mark vi. 3, with Luke vi. 15, 16 : either *brothers-in-law*, as being the sons of Joseph by a former wife, as some critics think; or *cousins-german*, say others. [See John xix. 25; the wife of *Alpheus*, (which is, in Hebrew, *Cleopas*,) being the sister of our S.'s mother.] *Brethren*, as all admit, is a word very loosely used in SS.; i. e. as answering to various degrees of kindred.—From this passage, it is evident, that Peter, at least, had a wife, and that she lived with him and attended him in his missionary labors, after he became an ap. As Peter had no privileges in this respect, which are not common to Paul, this fact is utterly subversive

of the plea of the R. Catholics for the celibacy of the clergy." Doddridge. Priestley.

6. *To forbear working?* : "i. e. have we only, no right to subsistence, without labor." Priestley's par.
8. *As a man?* : C. V. *On the authority of man?* : Wakefield. Pearce is similar. "Upon the principles of human reason." Locke's par.
9. *That treadeth out* : or, *While it is treading out* : Wakefield. Pearce, &c. Deut. xxv. 4.—"This was a mode of threshing, practised, not only among the Orientals, but in Greece, as we learn from Theophrastus ; and is still retained in Asia." Ros. Bochart, and Shaw, describe it, —*Take care for oxen?* : "i. e. make special provision for them by law." Locke's par.
10. *Should be partaker of his hope* : rather, *be in hope of partaking* : Wakefield. Pearce.
12. *Be partakers of this power* : or, *share in this right over you, ought not we rather?* : Pearce and others.
13. *Which wait at the altar* : "This clause refers to the service of the priests, as did the former to that of the Levites ; the whole example being taken from the Mosaic law." McKnight, &c.—*Are partakers with the altar* : i. e. are maintained by the gifts and sacrifices of the temple.
15. *Should make my glorying void* : "i. e. deprive me of this boast ; of gratuitously preaching the G." Schleusner, &c.
16. *Yea, woe is unto me* : I do but my duty, having received a commission from one who has a right to command my services, and will punish my neglect.
17. *If against my will, a dispensation, &c.* : "i. e. yet a stewardship is entrusted to me, for which I must give an account." Locke. Pearce. Wakefield, Knatchbull, and others connect vvs. 17 and 18, thus—*But if I am entrusted with an office without my consent, what is my reward then?* *

* Wetstein and Ros. see in these words, a smart, pithy meaning in effect,—'What is my reward then? Why truly to have no reward at all.' Such turns of expression indeed occur, as is observed, in Paul's writings. But the serious air of what follows, makes it not so natural here ; and besides, it wholly vanishes, if *reward*, (vvs. 17, 18) be put by a figure of speech, for the cause of reward, *meritoriousness* ; as many understand it.

18. *That I abuse not my power* : *i. e.* he did not use to the utmost his right, as a minister of Jesus.
19. *Be free from all men* : *i. e.* though free-born and independent. So, Pearce, &c. "Under no obligation to any man." Locke's par.
20. *Unto the Jew—as a Jew* : "This must not be too rigorously interpreted ; else, we shall make the ap. a most inconsistent and hypocritical character ; one who had recourse to the most unworthy artifices to gain a good end. He possibly means, that in preaching the G., he availed himself of principles peculiar to the Jews, with Jews, and of principles allowed by gentiles, with gentiles." Priestley.
21. *Being not without law, &c.* : He means to say, that he was not thus left without restraint, as the obligations of the G. were still upon him.
23. *For the gospel's sake* : "*i. e.* its wider propagation." Ros.—*Be partaker thereof with you* : "*i. e.* of the rewards it proffers." Grotius. Pearce.
24. *That they which run* : The Isthmian games were held in the neighbourhood of Corinth, which made these illustrations peculiarly striking. These games were five in number, *viz.* *boxing, running, wrestling, leaping, and quoiting* ; to the two first of which, Paul alludes. There was but one prize in each. The words and phrases to the end of the Ch. are *agonistical*. So, all critics.
25. *Every man—mastery* : or, *every candidate* : Wakefield.—*Is temperate in all things* : "They who taught the gymnastic art, prescribed to their disciples the proper kind of meat, the due quantity, the hours of meals, and the hours also of exercise and rest." McKnight. Wetstein says, that this preparatory training occupied ten months.—*A corruptible crown* : rather, *a fading crown* : as some Trs. [So, (next clause)—*we, an unfading one.*] *i. e.* a garland of leaves. "The crown in the Olympic games, sacred to Jupiter, was of *wild-olive* ; in the Pythian, sacred to Apollo, of *laurel* ; in the Isthmian, or Corinthian, solemnized in honor of Palæmon, of *pine-tree* ; and in the Nemæan, of *smallage* or *parsley*. Now most of these were evergreens, yet they would grow dry, and break to pieces." Doddridge.

26. *Not as uncertainly* : or, *as one not doubtful of the prize* : Wakefield. *Not as to an uncertain goal* : Pearce.

That beateth the air : "To attain the greater agility and dexterity, it was usual for those who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them." Doddridge. Newcome adds, "when he thus wasted his blow, he was said to strike the air."

27. *Keep under my body* : rather, *Bruise my body* : Wakefield. Pearce. Schleusner. Imp. V. "This is a happy turn to represent the enemy he was to contend with to be *himself*, his own body, his sensual appetites." Priestley. — *When I have preached to others* : Wakefield and some others, (continuing the image,) take the Gr. strictly to mean, 'having served as a herald to others,' *i. e.* the officer, who proclaimed the names of the candidates. Others say, that the herald was not of sufficient dignity for the ap. to assume his name, and also, that to represent himself as both combatant and herald, produces the utmost confusion in the metaphor. — *Be a cast-away* : "The Gr. is, literally,—one 'who is disapproved or rejected' by the judges, either before or after the combat, for want of conformity to some of the prescribed conditions." McKnight. Doddridge.

CHAP. X.

2. *Unto* (or, *into* : Pearce. Doddridge, &c.) *Moses* : " *i. e.* into the laws and religion which Moses promulgated.* Locke and others. L. adds, "baptism being the initiating ceremony in both the Jewish and Cn. church; the cloud and the sea being both only water, are well suited to be typical images of it."
- 3, 4. *Of that spiritual rock* : Those critics who refer the *spiritual food* and *drink* to the manna from heaven, and the water from the rock at Horeb and Kadesh, (Exod. xvii. 6; Numb. xx. 11,) take *spiritual* in this vs., in the

* "So to be *baptized into Christ*, is to be baptized into the profession of his laws and doctrine, Rom. vi. 3; Gal. iii. 27." Pearce.

sense of 'miraculous.' So, Schleusner. They also understand *rock*, according to that common figure of speech, (see ix. 13, 14, x. 18; Heb. xiii. 10; also Marg. N. to ix. 17,) as put for the *water* from the rock. How the water *followed* them, is still to be shown. Pearce, Le Clerc, and Wetstein, think that the water once miraculously supplied, was *carried* through the desert by the Hebrews, in leathern bottles, or any other vessels that followed them, with the rest of their carriage. Thus, the Gr. (*—to follow*) is used by Ælian. The objection is urged to this, that a sufficient quantity could not thus be provided for so great a multitude, nor could it be preserved fit for use so long, without an additional miracle. Wall gives another solution, which is that also of Grotius, Bengel, Whitby, and several others:—"that the stream which gushed from the rock, continued to make a running brook, which, for some time, accompanied the march of the Hebrews, (or perhaps they directed their march by its course as they went from Horeb to the sea,) that is, for thirty-seven years; when it emptied itself at Ezion-gaber, a port on the Red sea, (Numb. xxxiii. 36,) and they, there leaving the sea-side for the uplands, were again distressed for water, which was supplied by the second miracle, at Kadesh. He thinks,—that though no mention is made of this in the history, in Exodus and Numbers, that it is plainly intimated in many passages of the O. T., (Deut. ix. 21; Ps. lxxviii. 16, 20, cv. 41.)

Jn. Simpson objects to the above, "the utter silence of the history by Moses, and also, that it supposes, without evidence, a constant declivity from Horeb to Ezion-gaber; if it were not so, the water-course would itself be miraculous; * a miracle not expressly stated, as every such fact from its nature requires to be, but resting on inference. To explain a passage, by resorting to an unattested miracle, is not a legitimate way of interpretation, as it leaves more difficulties than it removes." He

* "There are Rabbinical traditions indeed, but worthy of little credence, that water was drawn after them into the desert by Moses and Aaron, by the rod, and that it followed them up the hills, and down into the vallies, and went round about the camp of the Hebrews, and gave every one drink at his tent door, &c." J Simpson.

interprets the *spiritual meat and drink*, not to be, bodily food at all, but the truths and precepts of Moses, (see N. on Acts xv. 21); imbibing religious instruction, being repeatedly, both in the O. and N. T., described by these figurative expressions, (see Prov. ix. 5; Isa. lv. 1; John iv. 14, vi. 27, 32, 35, 50, 51, &c.; 1 Cor. iii. 2.) *That rock was the anointed*, * i. e. Moses; (see N. on Acts iv. 26.) It therefore literally followed or accompanied them, (not by a figure, as the former theories,) and this sense better suits the connexion, he thinks, as continuing the figurative style of vs. 2.

5. *With many of them*: rather, *With most of them*: Wakefield. Pearce, &c. i. e. all must be meant here, except Caleb and Joshua.
7. *Rose up to play*: "i. e. to dance; feasting and dancing usually attending the heathen sacrifices." Locke.
8. *Commit fornication*: To which vice, the Corinthians were so notoriously addicted, that a Gr. proverb, to express it, was derived from their city. "Strabo says, that in one temple of Venus at Corinth, there were no less than a thousand priestesses, who made prostitution a part of their devotion to the goddess." Doddridge.
9. *Tempt Christ*: or, "*the anointed, (i. e. Jesus,) as they also tempted the anointed, (i. e. Moses.)*" Jn. Simpson. [See N. on vs. 4.] "Nor let us tempt, try, prove, provoke Christ now; as some of them did God at that time." Newcome's par.
11. *For ensamples*: i. e. to us.—*The ends of the world*: properly, *the ends of the ages*: or, *the last age*: as Locke. Pearce, and critics generally. "i. e. the last dispensation of God to man, (Gal. iv. 4; Eph. i. 10; Heb. ix. 26.) The Jews divided the six thousand years, which on their theory were to form the duration of the world, into three great and equal periods:—1. The age before the Law, the Patriarchal; 2. The age of the Law, the Mosaic; 3. The age after the Law, that of the Messiah." Lightfoot, &c.

* Those who take our S. to be here meant by *Christ*, explain the rock, as typifying Christ, who represents his doctrine as living water, (John iv. 10, 14): i. e. the ap. might mean, simply, that the latter was a source of life and comfort to believers, as the rock was to the Hebrews, by the refreshing streams that issued from it.

13. *God is faithful: or, may be relied on:* Wakefield. Pearce.
15. *As to wise men:* "The ap. frequently alludes to the boasted knowledge of the Corinthians, and sometimes in an ironical way." Priestley.—*Judge ye: or, Do ye yourselves judge of what I am going to say:* Pearce. "i. e. in opposition to this, your practice, of thus eating flesh offered to idols."
16. *Which we bless:* or, *Over which we bless God:* Wakefield. So, Newcome.—*The communion:* or, *The partaking:* Wakefield. Imp. V.
17. *For we, being many, &c.:* rather, *Because the loaf is one, we all are one body:* Erasmus. Castalio. Grotius, &c. "From the unity of the bread in the eucharist, he shows, that all Cns. have a communion, one with another. The Gr. (—*many*) is continually used in the N. T. to mean 'all,' (as Rom. v. 15, 18, viii. 32, &c.); and that it so means here, is evident from the last clause of the vs." Pearce.
18. *Israel after the flesh:* "i. e. under their carnal dispensation of rites and ceremonies." Pearce. So, Wakefield. Newcome, Whitby, and others understand it,—"*native Israelites, i. e. who are under the Law, in opposition to the true Israel, the church of Christ.*"—*Partakers of the altar:* See N. on ix. 13.
20. *But I say:* "i. e. I mean not to say this (vs. 19); but I do say, that in the account of the gentiles, they are real existences, as their sacrifices to them show." Ros.
To devils: properly, *dæmons:* "i. e. deified men." Pearce. Wakefield. Mede. Farmer. Imp. V., &c. &c. F. adds,—"*Paul was well read in the theology of the gentiles, which represents human spirits as becoming dæmons after death; and knew that to these very persons were their sacrifices offered. He was conversant in those prophetic writings which confirm this account. Those gentiles, to whom he wrote, would understand him, he knew, as referring to Jupiter, Venus, &c., whom they had once worshipped under this character. All*

* "The Jews styled the cup in the passover, 'the cup of blessing,' because it was drank with a solemn form of thanksgiving." Locke, &c.

which determines, that he must have used the word in the same sense; not in one which could only have misled them; viz. as meaning a malignant order of more than human rank and faculties.*

21. *Provoke the Lord to jealousy* : “i. e. by idolatry, which is spiritual whoredom.” Locke’s par.
23. *All things are lawful, &c.* : The ap. is thought to introduce here, the second question, (see marg. N. to viii. 1,) as to idol-meats, viz. the lawfulness of eating flesh, which had been a part of such a sacrifice, and afterwards been exposed to sale in the public markets. He repeats again the maxim of the Corinthians, and qualifies it as before. See N. on vi. 12.
24. *Seek his own; but every man, another’s wealth* : rather, *his own good—that of another also* : Wakefield. Pearce. Imp. V., &c. Bp. Pearce well observes, that at the time our C. V. was made, the word *wealth* had the import of ‘good,’ (as in *commonwealth*,) which it has now lost.
25. *For conscience’ sake* : or, *on account of conscience* : “i. e. starting no scruples as to where it came from.” Pearce.
26. *The earth is the Lord’s, &c.* : “Who hath given its fruits and animals to the service of man, and which are not to be rejected.” Locke. Priestley, &c.
28. *For his sake* : “i. e. from regard to his conscience; a scrupulous Jew, probably.” Pearce.—Griesbach, Locke, Newcome, Pearce, Wakefield, &c., with many of the best and oldest versions, account the words,—*For the earth, &c.*, as manifestly spurious in this place, where they disturb the sense, and reject them; being probably transferred from vs. 25, (where they were apposite,) by some careless transcriber.
29. *Conscience, I say, &c.* : i. e. from regard, I repeat, (from vs. 28,) to his conscience, not to your own.—*For why is my liberty judged?* : “i. e. apart from this, my liberty is not affected by another’s scruples.” Priestley’s par.
30. *If I, by grace* : rather, *If I with thankfulness* : Pearce. Newcome. Locke, &c.—*Why am I evil spoken of?* : “i. e.

* Our Trs. have, throughout the Evs., thus inaccurately rendered the same word.

what right has any to censure me? always excepting, in the above circumstances." Pearce's par.

33. *Even as I please* : "i. e. endeavour to please." Pearce. The ap., here at the close, asserts again his general rule, which he began to illustrate, ix. 1. See marg. N. thereon.

CHAP. XI.

1. *Be ye followers, &c.* : This vs. is attached to the preceding Ch. by Griesbach, Locke, and critics generally ; as being evidently connected with Paul's statement of his own conduct, and his final conclusion from it, in a practical view.
3. *The head of the woman is the man* : "Paul assumes that the covering of the head is a mark of subjection, (which the Jews and Greeks would readily allow ;) and then argues from the superiority of the male sex, which he shows by a very exact chain of deduction, that the men should be uncovered, and the women covered or veiled, when praying and prophecying (i. e. teaching ; see N. on Acts xi. 28,) in their assemblies." Pearce.
4. *Dishonoreth his head* : "i. e. his person." Grotius. Hammond. Pearce. "Him, who is his head, i. e. Christ." Locke. Doddridge. Whitby.* "Local reverence was expressed in the East, by putting off the shoes, and not, as with us, by uncovering the head. See the command to Moses, (Exod. iii. 5.) Also, the priests, in the temple, served barefooted. The Mahometans always leave their shoes at the door of the mosque, when they go in to worship." Priestley.—*Is even all one* : i. e. is as indecent." Pearce.
5. *Every woman that prayeth* : What is here said, is, at first view, at variance with Paul's prohibition to females, of speaking at all in church, (see xiv. 34, 35 ; 1 Tim. ii. 11.) Locke, Pearce, Wetstein, &c., suppose that they might be, like the men, sometimes the subjects of a di-

* These opposite interpretations are applied to vs. 5 also,—*"Him who is her head, i. e. the man ; by appearing in a garb, that disowns her subjection to him."* Locke.

vine inspiration to speak; which made an exception from an otherwise absolute rule, and that to this, Paul has reference here. Jn. Taylor, (whom some follow,) takes pains to show, that beside the general meetings of the church, which embraced both sexes, the females had also separate assemblies, for their own special improvement; the directions here given, being meant for these last. The prohibition, *viz.* to exercise thus their gifts, had respect to the general congregation; while yet, amongst themselves, it might be both prudent and useful.

6. *Be not covered*: "The veil used by the eastern women was large enough to cover a great part of the body, (Ruth iii. 15,) and it was held a great indecorum to throw it aside, before any of the male sex, except their nearest relations; see Gen. xxiv. 65." Wetstein. McKnight.*—*Also be shorn*: "*i. e.* be consistent; make the resemblance complete." Pearce, &c.
7. *The image and glory of God*: or, *The glorious image of God*: "*i. e.* in respect to authority; which he derives directly from God, as she does hers (in the family) from him." Grotius. Whitby, &c.—Wakefield trs.—*But woman is a glorious image of man.*
8. *Of the woman*: "*i. e.* from; formed out of." Locke, &c.
10. *To have power in her head*: The obscurity which these words seem to present, is but superficial. Critics very generally agree, that the Gr. (*—power*) denotes here a *veil*; *i. e.* as being an emblem of the power of the man;† the thing signified, being put for the sign. But as to the origin of this meaning, there is some diversity. Michaelis and Wolf refer it to a female ornament for the head made of braids of hair, set with jewels. Schleusner,—that it comes to have its present sense, from a veil being worn by the Jewish wives, as a token of honor or respect, to distinguish them from the unmarried. Akin to this last, is the suggestion of another, that it is derived from the *power* or *licence* which it gave to the wearer, to appear in public.

* Selden says, that a neglect of being veiled in public, was a lawful cause for a divorce.

† Pearce would tr. therefore,—*a power*; another critic,—*the token of subjection to authority.*

Because of the angels: Here the main difficulty has been thought to rest. The literal explications come naturally first in order. (1.) *Good angels* may be referred to, whom the ap. might conceive to be present, as ministering spirits in the house of God, and symbols of his presence; out of respect to whom, as well as to men, the women should be veiled. So, many of the Gr. Fathers, with Grotius. Pearce. Hammond. Doddridge. Priestley. G. finds in this idea, a resemblance to the presence of the *Cherubim* in the temple. (2.) Whitby, Wetstein, and McKnight, (after Tertullian,) interpret it of *evil angels*. "The expression was a memento to the woman, of the seduction of her representative (*Eve*), which ought to be a subject of perpetual shame; and affords a good reason why she should wear a token of humility and subjection:" referring, in proof, to 1 Tim. ii. 11-14.

Locke frankly owns, "that he could not penetrate the import of these words." A modern critic adds, "nor is it easy to make any thing of them, if one's notion be confined (as above) to superior orders of beings." But the Gr. (*—angel*), as has already been seen, is a word of great latitude in SS*; very often referring to human beings. (3.) Beza and some others understand it of the bishops or presiding officers in the church, in whose presence, it was due to decorum, to be thus attired. See Gal. iv. 14; Rev. i. 20, ii. 1, 8, 12, 18, iii. 1. [*The angels of the churches* (in the Revelation) are generally allowed to be their ministers or governors.] (4.) Taylor interprets,—*the messengers*, who were sent on sundry occasions and errands, from the separate assemblies of the men, to those of the women; before whom, (as being the representatives of the other sex,) they were under the same restraints, as if the men were present, as a body. [See his N. on vs. 5.] (5.) Paul may allude to heathen *spies*, who (as is fully proved) were sent to the Cn. assemblies with a malicious intent,—to watch and report abroad, whatever irregularities might be noticed, which would expose them to reproach. Thus, this word is applied to the messengers of Joshua, sent into the land of Canaan. (Comp. Josh. ii. 1, vi. 17, 25, with Heb. xi.

* See Ns. on Acts vii. 53, viii. 26, xii. 15, 23, &c. &c.

31 ; James ii. 25.) Jn. Simpson, Schleusner, Pyle, Harwood, &c., adopt this explanation.

11. *Is the man without the woman, &c.* : "i. e. they are necessary to each other, nor can either exist alone." Pearce. Priestley.—*In the Lord* : "Whatever differences there may be, as to their creation and offices, they are one in the business of salvation ; are on a par, in the view of Ctny. See Gal. iii. 28." Grotius.
12. *Also, by the woman, &c.* : "So, on the other hand, by the woman is the race of man ever since continued and propagated ; while both, with all things, had their original from God." Locke's par.
14. *Even nature itself* : "i. e. the appointment of nature, in giving a greater profusion of hair to the one, than the other." Pearce. "Universal custom ; which is a second nature." Grotius. Hammond. Schleusner.
16. *Seem to be contentious* : "i. e. sets himself up to dispute this point with me." Pearce's par.—*We have no such custom* : C. V. *Neither we, nor the church of God allow this custom* : Wakefield.
17. *Now in this—unto you** : Here is a transition to a new subject. Priestley's par. is,—“As to the subject of which I am going to treat, it gives me concern, that I must censure your conduct.”
18. *I partly believe it* : "This is delicate. He is unwilling to believe every circumstance reported to their prejudice." Newcome. *Believe it, as to a part of you* : Grotius. Pearce. McKnight. Whitby. i. e. he was unwilling to suppose all equally guilty. See xiii. 9 ; Rom. xi. 25.
19. *Heresies among you* : C. V. *Parties* : Wakefield. 'Divisions and factions.' Locke's par. "Separations." Schleusner.—*Which are approved, &c.* : rather, *that the approved among you, may become manifest* : Wakefield, &c. i. e. by their openly discountenancing such things.
Is not to eat : or, *It is not eating* : as some Trs. i. e. however you style such feasting, it has no right to be called the Lord's Supper.
21. *Every one taketh before other* : "The ap.'s censure ex-

* Wakefield makes this a complete sentence, and annexes it to vs. 16.—*And such is my charge to you.* [Thus, it appears as Paul's summary or final result on the former subject.]

tends to three things : First, that they brought their common meals, which should be eaten at home, (vvs. 22, 34,) to the religious assembly ; Next, that even here, they took them apart, so that the plenty and excess of some shamed the want and penury of others, (vs. 22) ; Last, that they confounded the Lord's supper with their own, taking it as a part of their ordinary meal, without making a suitable interval and discrimination between them, (vs. 29.)" Locke's par.—*Is drunken* : or, *Is filled* : Schleusner. Pearce.

22. *That have not* : "i. e. nothing to eat or drink ; the poor." Whitby. McKnight, &c.—*Shall I praise you in this ?* or, *Shall I praise you ? In this, I praise you not* : So, Griesbach. Vulgate Tr. Castalio. Pearce.

27. *Shall be guilty of the body, &c.* : C. V. *Of profaning the body, &c.* : Imp. V.

29. *Eateth and drinketh damnation* : * properly, *punishment* : Locke, Pearce, and Trs. generally ; who suppose this clause to be explained by vs. 30.—*Not discerning* : "i. e. because he does not put a difference between these symbols and the food of an ordinary meal." Beza. Whitby, &c.

30. *For this reason* : Many critics infer, a miraculous infliction of disease and even death ; but others explain it, as only the natural effects of such frequent intemperance, on health ; the Lord's supper being observed, as is commonly believed, in the apostolic age, every time they met for public worship.—*And many sleep* : or, *are falling asleep* : Wakefield. "i. e. are in imminent danger of death."

31. *For if we would judge ourselves, &c.* : or, *For if ye yourselves had made a difference, ye would not have been so punished* : Wakefield. This expresses the sense of Locke, Pearce, &c.†

* "This is the most unhappy mistake in all our version of the Bible." Doddridge.

† The C. V., in more instances than one, has perplexed the sense, by rendering two words, in near connexion, alike, of which the sense is very different, as also, the original word. So here. See too, Ns. on Rom. ii. 2, v. 18. The Gr. verb (—*would judge*) is the same as in vs. 29, (—*discerning*.)

32. *But when we are judged* : rather, *When we are punished by the Lord, we are corrected, &c.* : or, as Wakefield,—*This punishment from the Lord, is a lesson to us, that, &c.*

CHAP. XII.

1. *Concerning spiritual gifts* : or, *In relation to spiritual men or persons* : Grotius, Locke, Wakefield, &c. (see xiv. 37), *i. e.* those, who had received the gifts of the h. s. L. supposes, that Paul is about answering certain questions proposed to him, as to the order of precedency.
2. *As ye were led* : “*i. e.* by custom, example, or education.” Pearce’s par.
3. *Calleth Jesus accursed* : “Blasphemes or reviles Jesus.” Grotius. Schleusner, &c. “Opposes Jesus Christ or his religion.” Locke’s par. Comp. Acts xxvi. 11 ; 1 John iv. 1–3.—*But by the holy ghost* : “*i. e.* but such as are endowed with these gifts. They are peculiar to Cns. ; and as ye are all thus favored, there is no ground for the arrogant claims of one over another.” Pearce. Priestley.
5. *Diversities of administrations* : “*i. e.* different offices in the Cn. church.” Locke. Priestley.
6. *Diversities of operation* : “*i. e.* miraculous powers are of various kinds.” Schleusner. Comp. Rom. xii. 3–8.—*Which worketh all in all* : C. V. *Which causeth all these operations in all* : Wakefield.
7. *To profit withal* : “For the common good of the church, not for private advantage or honor.” Locke. Pearce.
8. *The word of wisdom—The word of knowledge* : “The first; the revelation of the G. doctrine, in its full latitude ; the last, the sagacity to understand, and skill to explain, the scriptures and prophecies of the O. T., for confirming the N. T.” Locke. Benson. Ld. Barrington, &c.
9. *Faith* : “Not the virtue, which is required in all Cns., and which was not, properly, a spiritual gift ; but an undoubting confidence, such as is equal to the greatest efforts, as see xiii. 2 ; Matt. xvii. 20.” Grotius. Whitby.
10. *The working of miracles* : The Fathers understood this, (perhaps by way of distinction from, and contrast to, what precedes,) ‘the power of inflicting diseases’ ; and some

of them, that of ejecting dæmons. Pearce seems to adopt the same.—*Prophecy*: Which some confine to the prediction of future events; others (as the word has a much greater latitude in the N. T.) extend to mean, teaching or exhorting.—*Discerning of spirits*: “i. e. distinguishing such as are divinely inspired, from pretenders to inspiration.” Newcome. Pearce.—The two gifts, viz. of *tongues*, are,—the power of speaking in several and foreign languages; and of translating what is thus delivered. So, Pearce and¹ Priestley. “These (though nearly connected) were sometimes distinct gifts, that different persons might receive different spiritual endowments; and sometimes united. See xiv. 5, 13.” Newcome.

12. *Is Christ*: “i. e. The Cn. church; the mystical body.” Schleusner.
13. *Are we all baptized*: “i. e. by the holy ghost, which seals the natural baptism.” Pearce. McKnight, Schleusner, &c., after the ancient commentators, find a reference in this vs. to both the Cn. ordinances; explaining to *drink into one spirit*, of the sacramental cup, (as x. 17): “by drinking from which one cup, we bind ourselves to seek for unity, and the cherishing the same mind.”
- 15, 16. *If the foot shall say*: i. e. If any one have not that function or dignity in the church which he desires, he must not think that he thereby ceases to be a member of the church.” Locke’s par.
22. *Are necessary*: or, *Are much more necessary*:* Pearce. Wakefield. Castalio, &c., who consider the words, *much more*, (first clause,) properly to belong here.
23. *More abundant honor*: “i. e. by care, protection, covering.” Locke. Pearce.—*More abundant comeliness*: i. e. we set off with art, what has least ornament in itself.
27. *Members in particular*: or, *Severally members thereof*: Wakefield. “i. e. some of his members; other Cns. being members as well as yourselves.” Newcome.
28. *Helps*: ‘i. e. helpers.’ Locke; or ‘assistants,’ as oth-

* What these feebler parts are, however, is not agreed; some referring them to the *eyes*; others to the *brain*, *lungs*, and other internal parts, which are very tender.

ers. Lightfoot supposes these "to have been vicars or deputies of the aps., who attended them for the purpose of baptizing, catechizing, &c."—*Governments*: "i. e. presbyters or pastors of single churches, (as Rom. xii. 8.)" Grotius. Schleusner.

31. *But covet earnestly*: rather, *Now ye are ambitious of the greater gifts; I will show you therefore a much better way*; "i. e. for your ambition." Wakefield. So, Locke, Doddridge, and McKnight. L's par.—'Ye contest with one another, whose particular gift is best;'—"this is obviously a reproach, not an exhortation; nor is it likely, that at the end of a discourse, in which, by the example of the human body, he had been proving to them that there should be diversities of gifts and functions in the church, he should exhort them all, promiscuously, to aspire to the most eminent."

CHAP. XIII.

1. *Of angels*: "According to the Jewish conceptions, there was an angelic language, which was the key to many mysteries: and one of their Rabbis is said to have understood it." Locke. Adam Clarke, Jn. Simpson, and Schleusner, hint that an *angelic* language may, however, be a term of distinction; viz. meaning, the most exquisite, perfect eloquence.—Whitby shows, that the ap.'s enumeration, (vvs. 1-3,) is of objects most highly valued by the Jews, and which had rendered their wise men most celebrated.

Have not charity: rather, *love*: Wakefield. Pearce. McKnight. Imp. V. &c. So, throughout the Ch. See N. on viii. 1.

3. *To be burned*: i. e. as a martyr for the G. "For the vain-glorious desire of posthumous fame might prompt this, as it did Calanus* and others; not the love of God." Grotius.
5. *Her own*: or, *Her own advantage*: Wakefield, &c.—

* An Indian brahmin, who inflicted this upon himself, in the presence of Alexander and his army.

- Thinketh no evil*: C. V. *Deviseth not evil*: Newcome. Pearce is similar. "Is not easily suspicious, or prone to interpret ill." Grotius. Locke.
7. *Beareth all things*: rather, *Covereth*: "i. e. the failings of others, instead of exposing them." Hammond. Newcome. Schleusner, &c. [As, in the C. V. the first and - last grace in the vs., differ not at all.]
9. *In part*: "i. e. both our knowledge and our prophetic teaching is partial and defective." Locke.
11. *When I was a child*: "It is like the knowledge of a child, compared to that of a man." Priestley's par.
12. *Through a glass darkly*: The ap. probably means a less perfect medium of vision, than glass, as it is with us. "The ancients made use of thin plates of *horn*, transparent *stone*, and the like, in their windows; through which, objects were seen indeed, but indistinctly." Wetstein. Pearce, &c. Doddridge notes, that the use of dioptric glasses in telescopes, did not prevail, till long after the date of this Ep."—*Even as I am known*: "i. e. we shall see one another by direct intuition." Priestley's par.
13. *Now abideth*: or, *Are of long continuance*: Pearce. "i. e. are not confined, like these miraculous gifts, to this infant state of the church, but are to be practised always by Cns.; both in this world and the next." But some place the superiority of love in its *duration*; and understand by *Now*, 'this present scene,' i. e. they will exist together, here only. "Will remain, in their effects, to all eternity; as the *works of the dead* are said to *follow them*." Grotius.

CHAP. XIV.

1. *Follow after charity*: Wakefield and Ros. connect this with the close of Ch. xiii—*Follow after this love*.
And desire: "i. e. though love be the first concern, yet it is not improper to desire or pursue these gifts." Priestley, &c.
But rather—prophecy: or, *But especially of the gift of teaching*: Wakefield. Pearce. (See N. on xii. 10.) i. e.

teaching by inspiration. "By *rather*, Paul implies the relative importance of this gift, over that perhaps of the gift of tongues." * Pearce.

2. *Howbeit in the spirit, &c.* : "i. e. though it might be something of great depth and moment, nobody would understand him : he speaks to his own mind† only." Priestley. Locke, &c.
5. *Except he interpret* : rather, *Except there be one, who can interpret* : Pearce. McKnight, and others. See vs. 28.
6. *Except I shall speak to you* : "i. e. speak intelligibly ; whether it be, by revelation, &c." McKnight. Priestley says, "it may not be easy to ascertain the precise meaning of the four terms, nor perhaps did Paul himself nicely distinguish between them. With the senses affixed by Locke, critics in the main agree (except as to the third) ;—viz. *Revelation*, something revealed by God immediately to the person,—*Knowledge*, (See N. on xii. 8) ;—*Prophecy*, an inspired hymn,‡ (vs. 26) ;—*Doctrine*, any truth of the G., concerning either faith or manners.
9. *Speak into the air* : "i. e. you talk to the wind." Locke's par.
10. *Kinds of voices* : C. V. Pearce trs. this vs.—*There are perhaps as many kinds of languages in the world [as nations] ; and no one is without a language. Wakefield—There are, I know not how many kinds of languages in the world ; but none of them is without its meaning.*
12. *Even so ye, &c.* : "i. e. since ye are so emulous of spiritual gifts, &c." Locke's par.
13. *That he may interpret* : See N. on vs. 5.
14. *My spirit prayeth, &c.* : "i. e. I exercise my own spiritual gifts, without contributing to the rational devotion of others." Priestley.
15. *What is it then ?* : or, *What then is to be done ?* : Wakefield.

* Which Locke thinks, was the source of all the dispute about precedence in the Corinthian church, those who possessed it, being always eager to speak, for the sake of display. Paul therefore purposely undervalues it.

† It is not the h. s., but his own spirit, of which the text speaks.

‡ Other critics—the prediction of something to come.

16. *When thou shalt bless, &c.* : or, *Else, if thou shalt give thanks in thy mind* : “i. e. in a language understood only by thy mind.” Pearce.
18. *I thank my God* : rather, *I give thanks to God* (i. e. conduct his worship,) *speaking in more foreign languages than you all* : Pearce, &c. The ap. is not making a boast of his accomplishments as a linguist, (as the C. V. would imply). [*Giving thanks* stands for Cn. worship, in general, as vvs. 16, 17.]—The words, (vs. 19,) *By my voice*, are thrown aside by all Trs., as they are wholly needless, to help the sense.
20. *In malice, be ye children*. “i. e. as void of it, as children. All sorts of ill temper of mind, contrary to this child-like innocence, may be meant; and in particular, their strife about the exercise of their gifts in the church.” Locke.
21. *It is written* : Isa. xxviii. 11.—*And yet for all that* : i. e. they will give little heed to their admonitions, from not understanding what they say.
24. *He is convinced of all* : C. V. “*He is discovered by all, viz. what manner of man he is*; they applying truth in a manner, so as most to affect him.” Pearce.—*He is judged of all* : or, *He is searched out by all* : Newcome. “i. e. They all spake to his conviction, as if they had sat in judgment upon him, his own conscience acquiescing in what they said.” Priestley.
25. *Is in you* : rather, *among you* : Pearce, Wakefield.
27. *By two, or at the most, by three* : “i. e. Let not more than this, speak at any one meeting; and that, singly and in succession.” Locke. Priestley. See vs. 31.
28. *To himself and to God* : i. e. let it be a mental, inward exercise.
29. *Let the prophets speak* : Pearce trs. this vs.—*As to the teachers, let two or three of them speak, and let the others discern* : “i. e. discern whether what is spoken be doctrine, suggested by the spirit.” Newcome.
30. *Hold his peace* : “i. e. come to an end; not that the second should interrupt the first before he had done, as our C. V. implies.” Priestley.
32. *The spirits of the prophets, &c.* : “i. e. the spiritual gifts or the inspiration by which the prophets are moved,

- were under their own control, so that they could wait for proper opportunities. The heathen, on the contrary, were, or seemed to be, in a frenzy; like the Pythian priestess, (Virg. *Æn.* B. vi.)" Grotius. Hammond. Wolf, &c.
- 34, 35. *Let your women, &c.* : See N. on xi. 5.
36. *Came the word of God out?* &c. : "*i. e.* was yours the mother-church; or is it the only one, in which Ctny. has been preached, that you have, in these points, a discipline and laws so peculiar?" So, Locke. Pearce, &c.
37. *If any man think himself:* or, *setteth himself up to be,* &c. : Pearce. — Or *spiritual:* or, *a spiritual man:* Pearce. See N. on xii. 1.
38. *Let him be ignorant:* "*i. e.* I have no more to say to him; I leave him to his ignorance." Locke's par. He comments,—"By the *any man*, (vvs. 37, 38,) Paul seems to intimate the false ap., who lorded it among them, and as we have observed, may well be thought the author of these disorders.
39. *Covet to prophecy:* or, *Be zealous of the gift of teaching:* Wakefield. "Let this have the preference in the exercise of it." Locke's par. — *And forbid not:* "Yet do not hinder, from speaking foreign languages, those who have this gift." Pearce's par.
40. *Let all things:* or, * *But let all things, &c.* : Wakefield. Locke. Pearce. "*i. e.* but whatever gifts are exercised, observe this rule."

CHAP. XV. †

- 3, 4. *According to the scriptures:* *i. e.* as it had been foretold.
7. *Was seen of James:* This was, according to tradition, James the Less, the brother or cousin-german of Jesus; but, as is noticed by critics, none of the Evs. mention it.

* "Many MSS. of the original, and all the versions, have this *But*; which the sense indeed plainly requires." Pearce.

† That the topic of this Ch. took its rise from the denial of the doctrine of the resurrection in the Corinthian church, is generally agreed; but who were the deniers, is less certain. "The Sadducean doctrine may have been brought in by the false ap., who was certainly a Jew." Locke. Or, some might argue, that the only resurrection was *figurative*, and was *past already* (2 Tim. ii. 18.); *i. e.* being moral and inward. Priestley.

8. *Born out of due time* : "i. e. an abortive birth ; such as come before their proper time, and which, if they live at all, are generally weak, deformed, and below the usual stature ; to which Paul compares himself, in saying, *I am the least of the aps.*" Locke, &c. But Pearce's par. is,—'born after the time of labor is finished ; by an unnatural and uncommon birth' : referring it to the lateness of Paul's conversion, as not being one of the original Twelve. Bp. Middleton's suggestion is nearly akin, viz. that it may mean, *a last-born child*.
10. *More abundantly than they all* : "Paul drops in this commendation of himself, to keep up his credit in the Corinthian church, where a faction was laboring to discredit him." Locke.
11. *So we preach* : "i. e. whoever were the preachers, the doctrine was the same." Priestley.
12. *Is no resurrection* : "i. e. that a resurrection is an impossibility." Newcome ; and so, others.
15. *False witnesses of God* : "i. e. bearing witness against God ; stigmatizing the character of the God of truth." Grotius. Locke, &c.
19. *If in this life only*, &c. : Wakefield, Pearce, &c. trs.—*Since in this life, we have no hope but in Christ* ; thinking that the true sense of the place requires the adverb (*only*) to qualify *Christ*, not *this life*.
24. *Cometh the end* : i. e. the grand consummation of all things, when the purposes of the G. dispensation shall be fully accomplished.—*The kingdom* : "i. e. the mediatorial kingdom, described Matt. xxviii. 18." McKnight.—*All rule—authority—power* : Pearce's par. is,—"all the power of sin and death, and evil spirits, which now exercise dominion over men." Others say,—"*all enemies, temporal and spiritual.*"
26. *The last enemy—death* : rather, *The last enemy shall be utterly destroyed, even death* : Imp. V. So, Doddridge, Hallet, &c. The C. V., it is remarked, wholly sinks the spirit of the passage.
28. *Shall the Son also—be subject* : "The dispensations of God with respect to mankind, terminating at the resurrection, the office of the M. will expire ; there will remain, so far as we can see, no scope for it." Priestley.

29. *Which are baptized for the dead*: Paul, as seems to be agreed, resumes here the subject, he had left at vs. 22; the last six vvs. being, in some sort, a digression.—More explications have been given * of this dark and elliptical clause, than it is at all worth while to transcribe. What follow, are the best supported, either as to authorities or plausible argument. (1.) “Baptized in the confidence and expectation of a resurrection from the dead.” Chrysostom; and since, Hammond. Wetstein. [*Resurrection, therefore, is to be understood.*] (2.) When a believer died, who had not had opportunity to be baptized, it was not unusual for his Cn. friends or relations, (this initiatory rite being held indispensable,) to be baptized as his proxy. Tertullian and Ambrose tell us, this custom of *vicarious* baptism existed at Corinth; and, with them, Grotius and Michaelis believe it the true clue to the sense of the place. (3.) Wakefield trs.—*Otherwise, what advantage will they who are baptized, have above the other dead? : i. e.* those without Cn. hope, the heathen dead. (4.) “Baptized in the room of the dead : *i. e.* succeeding them, filling up their places, as soldiers do those of their comrades who are lost in battle.” Le Clerc. Newcome. Doddridge. [To this, it is objected, that it looks as if they were admitted to baptism, only because other Cns. had *made way for them* by death.] (5.) *Baptized* is taken in our S.’s figurative sense, (see Matt. xx. 22, 23; Luke xii. 50; Mark x. 33, 39, and Ns. thereon,) meaning as follows;—‘If there be no resurrection, their reward will be utterly lost, who *are immersed* in sufferings, (or, endure all things,) for testifying to a resurrection of the dead.’ So, Lightfoot. McKnight. Schleusner. Pearce, not very dissimilar.

31. *By your rejoicing*: rather, *By the boasting which I have of you*: “*i. e.* the joy that I receive from you, as my disciples.” Pearce. McKnight. Schleusner.—*I die daily*: *i. e.* am in constant exposure to danger and death.
32. *I have fought with beasts at Ephesus*: Whether these words refer to such an actual contest, or are to be taken figuratively, is a question. Locke, Hammond, Lightfoot,

* Calvin says, they are almost as numerous as the commentators. Schleusner calls it—“*locum illum vexatissimum.*”

Wolf, Whitby, and McKnight adopt the former; and which, they think, is confirmed by the ap.'s allusion to some extreme danger, 2 Cor. i. 8-10, 12. The last opinion is that of Grotius. Beza. Wetstein. Pearce. Wakefield and Priestley. They render the former clause,—*if humanly speaking*;—by *beasts* being meant, fierce and outrageous opponents. Much stress is placed by them on the utter silence of Luke, (in the Acts,) as to so remarkable an event in Paul's life, if the literal sense were correct.

What advantageth it me, &c.: Probably the sentence is to end here, and the rest of the vs. read,—*If the dead rise not, let us, &c.*: So, Griesbach. Bengel. Wakefield. Pearce, &c.

Let us eat and drink: "These words are in Isa. xxii. 13. This is an Epicurean maxim, and which the ap. assumes upon the case supposed, for himself." Grotius. Wetstein. They copiously illustrate it from classic authors.

Evil communications: C. V. Bad company: Wakefield. The teachers of the error he has been confuting, vvs. 10-20, are here meant.—Pearce and others, after Jerome, consider this a quotation from Menander*; McKnight holds it to be, but a common proverb.

34. *Awake to righteousness*: more properly, *Awake*, (or, *return to yourselves*: Schleusner,) *as ye ought*: "*i. e.* from this intoxication or sottish error." So, Erasmus. Castalio. Pearce. Schleusner, &c.—*And sin not*: rather, *And mistake*, or *err not*: Schleusner. Wakefield. Pearce. "The import," says S., "being the same, as vs. 33, (first clause.) See also Tit. iii. 11."—*Have not the knowledge of God*: "There are some atheistical people among you." Locke's par.; and others say, practical atheists. But either is much less probable than the sense of the Gr. fathers, who tr.—*Know not God aright*: "*i. e.* on this point of the resurrection; do not realize his power, as the question, vs. 35, confirms. So, Pearce, &c.

* "Paul alone, of the N. T. writers, appeals to heathen testimonies; and he has done so thrice, viz. Acts xvii. 28; Titus i. 12, and here." Paley.

36. *Except it die* : "i. e. appear to die ; come to an end of vegetation on the germ where it grows." Ros.
37. *That shall be* : "i. e. that it has, when it rises up." Locke's par.—*But bare grain* : rather, *A bare grain* : Wakefield. Pearce, &c. "i. e. the bare seed, without either stalk, blade or ear."—*It may chance* : rather, *perhaps* : or, *for instance* : Wakefield. Pearce. Schleusner, &c.
38. *To every seed, his own body* : "i. e. every seed, as well as the wheat, re-produces its own appropriate plant." Priestley.
- 39, 40, 41. *All flesh is not, &c.* : From the vegetable world, the ap. is led to pass to the animal tribes, and next, to inanimate bodies, where the divine power is shown in producing an equal diversity.
42. *So also : i. e.* so (as vvs. 37, 38) the raised man, after passing through the process of the grave, will appear in a much fairer and nobler form than at present.—*It is sown in corruption* : "The time passed in this world, affixed to this earth, is the season of man's being *sown*, not, when being dead, he is put into the grave ; as is evident from Paul's own words. For dead things are not sown. In corruption ;—i. e. it is a poor, weak, contemptible thing, and in this state too, it dies." Locke.
44. *A natural body* : rather, *animal body* : as Wakefield. Locke. Pearce. Imp. V. &c. So too, vs. 46.
45. *A living soul* : or, *A living creature* : Pearce. "i. e. endowed with an animal life." Locke. Priestley. See N. on vs. 44.—*A quickening spirit* : "i. e. not only endowed with a principle of immortal life, but with the power of imparting it to others." Locke. Priestley. Pearce, &c.
47. *Is of the earth* : rather, *Was* : as Locke. Pearce, &c. —*The second man is* : rather, *will be* : Carpenter. Imp. V., &c. [As the comparison clearly is between the mortal life of man, which began in Adam, and the immortal, which is yet to commence at our L.'s second coming, it results, that neither is in the present time ; but the one past, the other future.]
51. *A mystery* : "i. e. what you have not hitherto known." Pearce, &c. ;" viz., that this change would be universal." Ros.

54. *In victory*: or, *forever*: for such many esteem to be the force of the Gr. word here. So, Grotius, Hammond, Schleusner, Pyle, and Whitby.*
55. *O death!*: This is supposed to be from Hos. xiii. 14. Newcome observes, "the ap. naturally applies to the resurrection, what the prophet says of future national happiness." Locke says, "these three vvs., (55-57,) seem to contain an anthem or song of victory."

CHAP. XVI.

3. *Shall approve by your letters*: rather, *Ye shall approve, them will I send with your letters*: This is the arrangement of the vs., given by almost all critics.—*To bring*: † properly, *To carry*: Wakefield. Pearce, &c.
4. *If it be meet that I go also*: C. V. *If it be worthy of my going also*: Wakefield. Pearce, &c. i. e. if it be considerable enough to justify my taking charge of it."
7. *By the way*: or, *In passing only; as I hope, &c.*: Wakefield. Schleusner. Imp. V. &c.
9. *A great door and effectual*: or, *A great door and full of labor*: Pearce. "A fair opportunity of propagating the G." Locke's par. "He seems plainly to allude to the *Ostea Circi Maximi*, whence the race horses and chariots were wont to be started. And this is much countenanced by the Gr. term (—*adversaries*); they answering to the antagonists in the race, against whom the ap. was, as it were, to run, and strive to outdo." Pyle.
12. *But his will was not all, &c.*: "The Latin Fathers concluded that Apollos had left Corinth, displeased with the conduct of the faction; and that, knowing so well its violence, he could not be persuaded to return, by the ap.; even after he had received from them, a very respectful letter, by messengers from Corinth, the answer to which, was borne by Titus." McKnight.

* So Lowth trs. the original passage, (Isa. xxv. 8,)—*He shall utterly destroy death forever.*

† The C. V. would seem to imply, (which was not the fact,) that Paul was at Jerusalem, when the Ep. was written.

15. *First fruits of Achaia* : See Rom. xvi. 5. "Among its earliest converts to the Cn. faith." Schleusner.—*Have addicted themselves* : "i. e. have made it their business to inminister to the saints." Locke's par.
17. *Of Stephanas* : "The son, as many suppose, of him just-named, (vs. 15,)" McKnight.—*Which was lacking on your part* : or, *my lack of you* : Beza. Schleusner. "i. e. the deficiency arising from your absence ; viz. in converse and friendly offices." Pearce says, the Gr. terms, wherever used by Paul, (viz. 2 Cor. viii. 14, ix. 12, xi. 9, and in this place,) denote a *pecuniary* want ; "the only objection to this sense here, is, that the ap. often asserts his having declined any such recompense from them (the Corinthians) for his services."
19. *The church—in their house* : "Which may mean, all the Cns. in their family. See Rom. xvi. 5." Hammond. "A household, all whose members were Cn. converts, (as Acts xvi. 31, 32, xviii. 8.)" Grotius.—*Aquila and Priscilla* : "Who, for a time, sojourned at Corinth." Doddridge.
20. *With an holy kiss* : See N. on Rom. xvi. 16.
22. *Anathema, Maranatha* : See Gal. i. 8. "The Jews began with these words, their heaviest excommunication, when they not only excluded sinners from their society, but consigned them to the divine judgment, i. e. Anathema. *Marantha* is a Syro-Chaldaic word, importing 'the Lord is coming,' [Most Trs. render it so] ; i. e. to inflict retribution." McKnight. Priestley. Schleusner, however, explains *Anathema* here, simply "to be out of the divine favor." Wakefield trs.—*Let him be separated from you* : i. e. as meaning excommunication only.

THE
SECOND EPISTLE OF PAUL
TO THE CORINTHIANS.

CHAP. I.

1. *Timothy, our brother* : Either, in the common faith, as he sometimes calls all the converted ; or, in the work of the ministry. See 1 Cor. xvi. 12. The title too may have been given, to increase his dignity and authority." Locke. Doddridge. Whitby.
4. *Who comforteth us* : " The ap. probably alludes to the great satisfaction he had received, from the account which Titus had given of their affairs, and the effect of his former Ep., as well as his happy deliverance from the troubles at Ephesus." Priestley.
5. *The sufferings of Christ* : " i. e. our sufferings, on account of our Cn. profession ; or such as those Jesus endured ; not his personal sufferings." Grotius. Newcome. Schleusner, &c.—*By Christ* : i. e. from the power of Cn. principles and hopes.
6. *Which is effectual, &c.* : or, *Which sheweth itself* : Wakefield. " Which is effected by a patient enduring, &c." Locke's par. [The best translators transpose the middle (*which is—also suffer*) and last clauses.]
- 8–10. *Which came to us in Asia* : Paul is commonly believed to allude principally, in these three vvs., to the tumult at Ephesus, raised by Demetrius and the artists ; (Acts xix. 23–41,) in which his life was exposed to imminent danger. Those, however, who take in a literal sense, 1 Cor. xv. 32, think it countenanced by this passage. See N. thereon.
11. *For the gift bestowed upon me* : " i. e. for this gracious deliverance." Locke. Wakefield.

12. *Our rejoicing is this* : C. V. *Our glorying, or boast* : Locke. Wakefield. Imp. V. so, vs. 14.—*By the grace of God* : “i. e. by his favorable assistance.” Locke. Ros. Whitby and Grotius, after Chrysostom, interpret it, ‘of his miraculous gifts for the propagation of the G.’ So, Pyle, who adds, ‘which he had exercised without any mixture of ostentation and human artifice to set them off.’ [This seems to be a par. of the clauses preceding.] —*More abundantly to you-wards* : C. V. *More particularly to you* : Wakefield.
13. *We write none other things* : “What you read on the face of my letters, conveys my real mind.” Beza. Schleusner. So, Locke, who par’s. the next clauses,—‘you yourselves cannot but acknowledge it to be so, and will, I hope, continue to do so, to the end.’
14. *Acknowledged us in part* : rather, *as part of you have acknowledged us, &c.* :
15. *A second benefit* : “i. e. the like gratification, a second time.” Schleusner. Locke, &c.
17. *According to the flesh* : “i. e. after the manner of men.” Schleusner. “As suits my interests.” Grotius.—*Yea, yea, and nay, nay* : “This is a Jewish idiom, to express unsteadiness ; one, who says and unsays, without regard to his word.” Priestley. “That talks forwards and backwards.” Locke’s par. Michaelis conjectures, that the true order of the Gr. would read—*that my yes should be no, and my no, yes.*
18. *As God is true* : “A solemn attestation ; a like form of speech to that, ‘the Lord liveth,’ (see Jer. xii. 16, xlv. 26.” Grotius.—*Our word* : rather, *doctrine or preaching* : Wakefield. Imp. V.
19. *Jesus Christ, who was preached* : “i. e. the G. of Jesus Christ ; the maxims and principles of which are always the same.” Priestley. Schleusner. See Ns. on Acts xv. 21 ; Rom. x. 6, 7. Thus Locke explains *in Christ*, vs. 21.
20. *Are yea—amen* : “i. e. are immutably confirmed.” McKnight. *Yea* is the Greek, and *Amen* the Hebrew, form of affirmation. The repetition is one form of the Hebrew superlative ; like *Abba, Father.*
21. *Anointed us* : “i. e. set apart to be an ap. by an extraordinary call. Priests and prophets were set apart by

- anointing, as well as Kings." Locke. See N. on Acts iv. 26. "The gifts of the h. s. are called *anointing*, (1 John ii. 20.)" Grotius.
22. *Hath—sealed us*: "i. e. by the miraculous gifts of the h. s.; which are an evidence of the truths they accompany, as a seal is of a letter." Locke. "Servants being hired, by giving them earnest money, Paul alludes to this custom in saying, *God hath given us the earnest of the spirit*: he hath hired us to be the aps. of his son, by bestowing these spiritual gifts." McKnight.
23. *For a record upon my soul*: C. V. *I call upon God, as a witness against my life*: Newcome. Beza; or, *Against my soul*: McKnight. Schleusner. "I call God to witness, and may I die if it is not so." Locke's par. Wakefield trs.—*I call upon God, as a witness to myself*: "i. e. to add his testimony to mine." He regards "the Gr. (*—my soul*), as a customary oriental phrase for 'myself.'"—"It is plain, that there were opposers to Paul's doctrine at Corinth, from both Eps.; his apostleship had been questioned, and he himself triumphed over, as if he durst not come, (see 1 Ep. iv. 18, ix. 1, 2, xv. 12, 2 Ep. x, 10, xiii. 3); such being the critical state of his reputation there, it was necessary, having promised to visit them, and yet failing to fulfil it, to make good both his authority and sincerity, by reasons both convincing and kind, as he does here." Locke. Whitby adds, "this gave occasion to the assertory oaths, so frequent in this Ep."

CHAP. II.

3. *I wrote this same unto you*: "i. e. this very thing which maketh you sad, viz. the punishment of the fornicator." Locke.
5. *If any*: or, *a certain person*: The ap.'s delicacy and tenderness in not naming the penitent offender, is very noticeable.—*But in part*; *that I may not*: or, as some Trs.—*But in some degree, (that I may not bear too heavily upon him) to you all*.
8. *That ye would confirm, &c.*: "i. e. that ye would evince your forgiveness, by his restoration to the church, by the

public act of the brethren assembled, as it was by this form he was ejected." Beza. Grotius, &c.

10. *In the person of Christ : Before Christ* : Wakefield. Beza. "An ambassador, fulfilling the office of Christ, 1 Cor. v. 4." Wetstein. "By the authority I have from Christ." Locke. Whitby. McKnight. Doddridge.
11. *Lest Satan : or, the adversary* : Imp. V. "Meaning, the civil abettors of the pagan superstition." Harwood. "Wicked men, the opponents of Paul. Rigour might have led them to represent Ctny. as a stern religion, and Paul as forward to exercise his power. He therefore forgave, instead of punishing, the offender." Newcome. Jn. Simpson.
14. *Causeth us to triumph* : rather, *Leadeth us in triumph* : Wakefield, Wetstein, &c. "Alluding to the mode of triumph, the ap. represents our S, as a victorious general, riding in a triumphal procession through the world, attended by his aps., evangelists, prophets and other ministers of the G., and followed by all the idolatrous nations as his captives." McKnight.
15. *The savour of his knowledge* : "A continued allusion to a triumph, in which the streets were strewed with flowers, and scented with perfumes. So, Ovid and Plutarch." McKnight, Wolf, &c.
16. *Savour of death—savour of life* : or, *A deadly savour—A living savour* : Wakefield. "The very same perfumes, which, to some, are overcoming and noxious, are to others a delightful, reviving fragrance, which cheers the senses, and invigorates the powers." Ros.—*Who is sufficient* : "Here, the Vulgate Tr. ridiculously renders, —*Who is so sufficient* : 'i. e. as I.'" Whitby.
17. *But as of sincerity* : C. V. *But as in sincerity, but as from God, speak we before God in Christ* : Wakefield. —*In Christ* : "i. e. as his ambassadors." Grotius.

CHAP. III.

1. *As some others* : "The false ap. had probably been introduced among them by letters of recommendation; perhaps from the Judaizing Cns. at Jerusalem." McKnight.

2. *Written in our hearts*: One of the ancient versions reads, —*in your hearts*: Doddridge and Wakefield decidedly prefer it, as most suitable to the sense. The sense indeed seems to require it. See N. on next vs.
3. *The epistle of Christ, ministered by us*: "He means, that their conversion to the G., written through his ministry, on the tables of their hearts, was as clear an evidence and testimony to them of his mission from Christ, as was the law writ in tables of stone, of Moses' mission; so that he, Paul, needed no other." Locke.
4. *Through Christ to God-ward*: "My successful preaching of the G. is my ground of confidence towards God." Priestley's par.
5. *To think any thing*: "*i. e.* 'to count' or 'reckon upon' any thing, &c." Locke. Doddridge. "To reason." Whitby. "To originate or find out the G. truths, that I preach." Grotius. McKnight. "*To regard any thing, as coming from ourselves*: Wakefield.
6. *Hath made us able ministers*: or, *Hath fitted us to be ministers*: McKnight. *Hath also thought us worthy to be ministers*: Wakefield. *Hath even made us sufficient ministers*: Newcome.
Not of the letter, but of the spirit: "The letter, the law of Moses, which was written on tables of stone—the spirit, the Cn. covenant, the true spiritual religion, written on the heart by the power of the spirit, Rom. vii. 6." Newcome.—*The letter killeth*: "*i. e.* pronounces death, without any way of remission, on all transgressors; but the gospel is a life-giving spirit." Locke, &c.
7. *Of death*: "*i. e.* of a law, so fatal in its operation. —*Was to be done away*: "*i. e.* was temporary, and quickly to vanish." Locke's par. It was an emblem of the temporary duration of the dispensation, which he introduced.
8. *The ministration of the spirit*: "*i. e.* of a dispensation, which is an earnest of eternal life." Grotius.—*Be rather glorious*: or, *much more glorious*: Wakefield.
9. *Of righteousness*: rather, *Of justification*: Locke. Imp. V. &c. See N. on Rom. i. 17.
11. *Which is done away, was glorious*: "*i. e.* if that which may be said to be abolished, on account of its being so

greatly eclipsed, be glorious, how much more glorious must that be, which remains uneclipsed, and is for ever to continue." Priestley's par.

13. *Look to the end of that, &c.* : "See in that which was to be abolished, (*viz.* the Law,) him, who was its end and object. See Rom. x. 4." Locke's par.—*Untaken away* : The best critics connect these words, not with *vail*, but as follows ;—*The same vail remaineth over the reading of the O. T.*, (*i. e.* over the Mosaic Institute) *not discovered to be done away in Christ* : Wakefield. So, Griesbach, Newcome, McKnight, &c. [The Gr. (*—vail*) is not in the original.]—*Were blinded* : "For that which hinders them, is a blindness on their minds, (typified by the vail of Moses, Exod. xxxiv. 33. 34,) which has been always on them, and yet remains to this day." Locke.
16. *When it shall turn, &c.* : *i. e.* when the Jewish nation shall be converted. Locke. Doddridge. Whitby.
17. *Is that spirit* : *viz.* the spirit spoken of, vs. 6, to which this clause refers back. "*The Lord* may be taken here in a sense, like to that of *Moses*, (vs. 15,) *i. e.* for his word and dispensation. In Paul's eps., *Christ* and *Jesus Christ* are often put for the G." Doddridge. McKnight.* —*Is liberty* : "The G. is often called a law of liberty, by way of opposition to the Law, which is described as a state of servitude." Priestley. Comp. John viii. 32–36.
18. *We all, with open face, &c.* : rather, *We all, with unveiled face, reflecting as mirrors, the glory of the Lord* . Locke. McKnight, &c.† "This should clearly be the rendering ; the comparison being between the ministers of the G. and Moses. The action of beholding, was that of the children of Israel ; the action of shining or reflecting the glory received in the mount, was that of Moses. Further,—the comparison between the veiled face

* The par. then of this clause, would be,—'Now Ctny. is that spiritual religion.'

† "Vvs. 14–17 should be read as a parenthesis ; and by so doing, the comparison between the ministers of the G. and Moses, stands clear." Locke. So, Griesbach, Newcome, and McKnight.

of Moses, (vs. 13,) and the open face of the ministers of the G. here, evinces this." Locke.

From glory to glory: "i. e. with a continued influx and renewing of glory, in opposition to the brightness of Moses' face, which lasted but for a little time." Locke.

As by the spirit of the Lord: rather, *As by the Lord, who is that spirit*: Beza. Locke. Wolf. Imp. V. See N. on vs. 17.

CHAP. IV.

1. *Seeing we have this ministry—mercy*: i. e. being, through the divine favor, entrusted with this high office of a minister of the G. So, Priestley, &c.—*We faint not*: C. V. *We fail or flag not*: McKnight. Locke. Schleusner.
2. *By manifestation of the truth, &c.*: "I recommend myself to every man's conscience, only by making plain the truth which I deliver, as in the sight of God." Locke's par.
3. *Be hid*: or, "*Be under a veil*,"—in reference to the figure in Ch. iii." Doddridge. Ros., &c.
4. *The god of this world*: i. e. Mammon, or self-interest; or rather, perhaps, the opposing power, the imaginary head of the unbelieving and idolatrous world; the sway of inveterate prejudice, or devotion to any object, so far, as to prevent a due regard to the G. So, Priestley. Jn. Simpson. Imp. V. See N. on Eph. vi, 12. Comp. Matt. vi. 24; 1 John ii. 15, 16.
- The image of God*: "He is represented as the mirror, from which the glory of God is reflected upon us by such an image of the sun, as we have in a mirror. But all the light comes originally from God, the father of lights." Priestley.
6. *Which shines in the face, &c.*: "A continuation still of the allegory of Moses, and the shining of his face, so much dwelt upon, Ch. iii." Locke.
7. *In earthen vessels*: "We, who preach the G., are frail and feeble. Paul repeatedly alludes to his bodily infirmities." Newcome.—*Excellency*: or, *Exceeding greatness*: Newcome.

- 8, 9. *We are troubled, &c.* : McKnight, with others, finds in these vs. allusions again to the Isthmian games, (see N. on 1 Cor. ix, 24-27 ;) in particular, those of wrestling and the race. They tr. vs. 9,—*pursued, but not left behind ; thrown down, but not killed.*
10. *The dying of the Lord Jesus* : “*i. e.* a representation of his death, that at the resurrection, we may also represent his glorious life. Dying like him, to live like him.” Newcome.
11. *We, which live* : “We, who yet survive the rage of our enemies, suffer almost every day a kind of martyrdom.” Priestley’s par.
12. *So then death worketh, &c.* : “*i. e.* So that we die to Christ, and ye live to him ; persecution has not reached you.” Newcome.
13. *Having the same spirit of faith, &c.* : “We are sustained by the same confidence in God’s promises, which David had, when he said, &c. (Ps. cxvi. 10.)” Priestley. Hammond, &c.
15. *The abundant grace* : *i. e.* the gift of the G., which has come to many.
17. *Far more exceeding* : “The Gr. phrase is infinitely emphatic, and cannot be expressed by any translation. It signifies that all hyperboles fall short of describing that weighty, eternal glory ; so solid and lasting, that you may pass from one hyperbole to another, and when you have gained the last, are infinitely below it.” Blackwall.

CHAP. V.

1. *For we know, &c.* : Wakefield happily trs.—*For we know that if this tent wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, &c.* —*House of this tabernacle* : or, *House, which is a tent* : McKnight. Locke. The Syriac Tr., &c.
3. *If, so be that being clothed* : “*i. e.* since being so clothed upon, we shall not be found naked, *i. e.* exposed to inconvenience and evil,” Doddridge. So, Priestley. Hammond’s par. is,—‘If indeed we shall happily be among the number of those faithful Cns., who will be found

clothed upon ; not naked.' Such seems to be Wakefield's meaning,—*If indeed when we have stripped ourselves, we shall not be found naked.*

5. *Wrought us for the self-same thing* : C. V. "*Prepared us for this very purpose, i. e. framed, fitted us for preaching the G.*" Newcome. *He that will accomplish for us this very thing* : Wakefield.
8. *We are confident* : or, *of good courage* : Schleusner. Grotius. So too, vs. 6.
12. *For we commend not ourselves* : "Both from this place, and iii. 1, it appears that Paul's vindication of himself had been objected to him as a fault. How to deal with them, was his difficulty. They would have interpreted his silence, if he did not answer, as the effect of guilt and confusion ; as they did construe the opposite, into vanity. Hence he is obliged to assign his motives, viz. the furnishing his friends with grounds to justify their adherence to him." Locke. Doddridge.—*Glory in appearance* : "i. e. value themselves upon superficial, showy qualities, not upon inward purity." Grotius.
13. *Beside ourselves* : "He that will consider Paul's language, (xi. 1, 16–21, xii. 6,) will scarce doubt that his self-commendation was called by his enemies, 'folly,' and 'insanity.'" Locke.—*It is to God* : C. V. *It regarded God* : Imp. V. "It is from zeal for his honor or cause." Priestley. Ros. "It is between God and me ; he must judge ; men are not concerned in it." Locke's par.
16. *Know we—after the flesh* : "i. e. hold no one in regard, for being a Jew, or circumcised." Locke's par.—*Though we have known Christ, &c.* : "i. e. though I gloried in this, that Christ was himself circumcised, as I am, &c." Locke's par. Priestley's par. is,—though I, as well as others, at first considered Christ as the M. of the Jews only, I do not now regard him in that partial light.*
17. *He is a new creature* : or, *there is a new creation* : Wakefield. Imp. V. "All former mundane relations and interests are ceased and at an end." Locke's par.—

* *To know no man after the flesh*, is, with Priestley, 'to make no distinction between Jews and gentiles.'

Old things : "The old things of this world : Jewish ordinances and heathen ignorance and guilt are passed away ; new instructions, obligations, motives, hopes, succeed." Newcome.

19. *That God was in Christ* : rather, *That God, by Christ, was reconciling*, &c. : Wakefield. Ros. Imp. V.
 21. *Made him to be sin for us* : "i. e. treated him as a sinner, in making him subject to sufferings and death." Priestley. Locke.—*Be made the righteousness*, &c. : or, *That we may be justified before God, through him* : Imp. V. &c. See Ns. on iii. 9 ; Rom. i. 17.

CHAP. VI.

2. *For he saith* : C. V. *For Isaiah saith* : Imp. V. Isa. xlix. 8. Bp. Lowth supposes the words (in the prophecy) to be addressed to the M. ; Dodson,—“that by *thee*, Israel is meant.” “The ap. applies the passage to the times of the G., when God was making the most gracious offers to mankind.” Priestley.
 5. *In tumults* : C. V. *By wanderings* : Wakefield. Schleusner. “In being tossed up and down.” Locke’s par.
 6. *By the holy ghost* : C. V. *By holy affections* : Wakefield. *By a well-regulated spirit* : * McKnight. “By the gifts of the holy spirit.” Locke. So, Priestley.
 7. *By the armor of righteousness*, &c. : “i. e. by uprightness of mind, wherewith I am armed at all points.” Locke’s par.
 8. *As deceivers* : “A title it is like he had received from some of the opposite faction at Corinth, (see xii. 16.)” Locke.
 9. *As unknown and yet well known* : “i. e. as seemingly obscure persons, but in reality, noble.” Schleusner.—*As dying* : “i. e. daily expecting death.” Grotius.—“Whether Paul had, in these vvs. (8, 9, 10,) the Stoical

* He remarks, in proof of this meaning, “that *the power of God*, (that is, miraculous gifts,) is mentioned separately ; and *a holy spirit* (as, in the Gr. it is ; not *the*.) is here placed among good dispositions of mind.”

paradoxes in his eye, I will not determine ; but born at Tarsus, as he was, he was no doubt acquainted with that philosophy. Be this as it may, the apostolic paradoxes, in sound sense and practicability, as far surpass the Stoical, as the Stoic philosophy itself is surpassed by the Cn." McKnight.

11. *Our mouth is open:—our heart is enlarged* : "Meaning probably, that he then spake with great freedom to them, from the earnest affection he had for them." Priestley.
12. *Are not straitened in us* : "Ye have no small place in my affections ; but ye are straitened in your affections towards me." Hammond. Beza. Grotius.
13. *For a recompense, &c.* : "As a proper return for my affection, give me as your father, the same room in 'your affections, that as my children, you have in mine." Priestley's par.
14. *Be not unequally yoked, &c.* : "Paul is not speaking of matrimonial alliances, but of idolatrous intercourse, (see vvs. 16, 17.)" Wetstein. So, Locke,—'Be not associated with.'
15. *Belial* : "A general name for all the false gods worshipped by the idolatrous gentiles." Locke.
16. *God hath said* : viz. in the promise made to the Hebrews, Lev. xxvi. 11, 12.
17. *Saith the Lord* : Isa. lii. 11. This was addressed to the captives in Babylon.
18. *Saith the Lord Almighty* : These exact words, as critics observe, nowhere occur in the O. T. "Some refer them to Jer. xxxi. 1, or, xxxi. 9. They come nearest to 2 Sam. vii. 8, 14, where it is a promise to David." Whitby. Grotius suggests, they may be a part of some favorite hymn of the Hebrews. Priestley and Ros. conclude, that "they are not quoted from any one place, but express the spirit and substance of several."

CHAP. VII.

2. *Receive us* : or, *Make room for us* : Wakefield. "i. e. receive us with enlarged affection, (see vi. 11, 12)." New-

- come. So, Grotius and Schleusner.—*Have wronged no man*: “This and what follows, seems to insinuate the contrary behaviour in their false ap.” Locke. Newcome.
3. *I speak not this, &c.*: *i. e.* this is not said, as any implied reflection on your conduct towards me; for, &c.
4. *But my glorying,* &c.*: *i. e.* (is the par. of some,) ‘having heard of your reformation, I make mention of it with delight, on all occasions; as I had before (first clause) animadverted upon your faults with freedom and severity.’ See 1 Cor. v.
5. *Were fightings*: “*i. e.* opposition in preaching the G.” Locke’s par. “I had to contend with various trials.” Schleusner.—*Were fears*: “Fears, lest faction should prevail among you; and the false ap., gaining credit among you, should pervert you from from the simplicity of the G.” Locke and Pyle’s par’s.
7. *Your earnest desire*: “*i. e.* to rectify what was amiss.” Newcome. Grotius interprets their *fervent mind*, ‘zeal in vindicating Paul’s character.’
8. *Though I did repent*: “*i. e.* when I reflected on the agitation of mind, which I had occasioned among you.” Newcome. “He was sorry that he found himself obliged to write that letter.” McKnight. Whitby and Grotius render,—*I do not now grieve, though I was grieved.*†—*For I perceive, &c.*: Wakefield (by connecting vvs. 8 and 9) presents a clearer sense: *For perceiving that ye were made uneasy by that letter, but for a short time, I now rejoice: not because ye were made uneasy; but, &c.*
11. *What carefulness‡*: “*i. e.* diligence to reform what

* ‘Paul’s success in preaching the G. at Corinth, after a considerable time spent to very little purpose at Athens, gave him great joy; and it appears that next to Antioch and Ephesus, the Cn. church was the largest of any out of Judea.’ Priestley.

† Meaning to obviate hereby, what they account a discredit on his inspiration;—that he should *repent* of any of his apostolic acts or instructions.

‡ “Paul, writing to those who knew the temper they were in, and what were the objects of the several passions raised in them, forbears, both here and vs. 7, to mention to what they were moved, out of modesty and respect to them. This needs to be supplied, therefore, as we can collect it, from the several passages, throwing light on the affair.” Locke.

had been amiss." Doddridge.—*Indignation*: "Against the incestuous person and my opponents." Newcome.—*Fear*: "To offend me. See vs. 15." Locke. Newcome.—*Zeal*: "For my honour." McKnight.—*Revenge*: "Against yourselves, for having been so misled." Locke. Doddridge. Harwood. "Infliction of punishment on the impure offender." Newcome. McKnight.

To be clear: i. e. to be clear now; not that they had been previously.

12. *Not for his cause*: rather, *Not so much for his cause*: So, Locke. Wakefield. Imp. V.—*That our care for you*: rather, *your care or concern for me*: So, Wakefield, Newcome, Imp. V., &c.; adopting (after several of the best ancient versions) a transposition of the Gr. pronouns.
16. *I rejoice therefore*: "The address of all this part of the Ep. is wonderful. This liberal testimony to the character of his converts finely introduces his call upon their charity in the next Ch., in behalf of the saints in Judea." Doddridge. McKnight.

CHAP. VIII.

1. *We do you to wit* *: rather, *We make known to you*: as all modern Trs.—*Of the grace of God*: or, *the very liberal gift*: Imp. V. So, Newcome. Wakefield. Pyle. Priestley, &c. The Gr. (—*grace*) has often the sense of 'gift' rather; and the name of *God* joined to a quality or object, has in the Hebrew language, the force of a superlative. (See N. on Acts vii. 20.) So, Beza. Whitby, &c.
On the churches: properly, *By*, &c.: as all Trs.
5. *Not as we hoped*: "i. e. they outdid my expectation." Locke's par.—*Their own selves to the Lord, and unto us*: "They considered themselves and all their property as God's, and requested that we should be the dispensers of what they considered themselves as holding in trust for the public use." Priestley.

* *To wit*—This phrase, in the above construction (as a verb,) has now gone into disuse: it occurs only, in the sense of 'that is, to say.'

6. *The same grace also* : or, *contribution* : Wakefield. "This work of liberality." Newcome. So, Locke. Grotius, &c. See N. on vs. 1. Thus also, next vs.

7. *In utterance* : C. V. *In doctrine* : Wakefield.

9. *The grace* : or, "*the munificence* : the sense in which Paul uses this word over and over again in this Ch., but which the C. V. only once (vs. 4) thus trs." Locke.

Though he was rich—became poor : or, *While he was rich—he lived in poverty* : Imp. V. The Gr. (*—became poor*) expresses an actual state, not a change of state. So, Erasmus and Schleusner. The construction requires it so to be understood ; not of a transition from a higher and happier, to an inferior condition. "Our S. had the means of wealth, glory and power ; for by the miraculous powers bestowed upon him, the powers of nature were entirely at his command : yet forbearing to use them, except for the great objects of his mission, he led an indigent, dependent life, and was even without a home, (Matt. viii. 20.)" Grotius. Carpenter.* Priestley. Wakefield, &c. The Imp. V. adds, "this was a very proper example to the Corinthians, and which they could feel and imitate. But its pertinency disappears, if explained (as by some) of a supposed descent from a prior state of greatness and felicity ; between which, and the case of those to whom he wrote, there was no analogy."

10. *To be forward, a year ago* : C. V. *To have a willing mind, a year ago* : Imp. V. *Not only to be willing, but also to perform a year ago* : Wakefield. W. and others, (after the Syriac Tr.) transpose the two verbs (*to do* and *to be forward*.)

14. *That their abundance also* : Wakefield, Imp. V., &c., insert here,—*at another* ; as the sense indeed requires.

15. *As it is written* : Exod. xvi. 18.

16. *The same earnest care* : "*viz.* a desire of undertaking this trust among you." Ros.

* C. adds, "That our S. led a life of poverty, is not denied : the only question is, how or in what sense, he could be *rich* at the same time. But this is attended with no difficulty ; since Cns., by a like contrast, are said, though in poverty, to be figuratively *rich*, viz. in good works, in faith, &c. Comp. vi. 10 (of this Ep.) ; James ii. 5 ; Rev. ii. 9."

17. *Being more forward*: "i. e. there was no need of my entreaty; for he anticipated the request." Grotius.
18. *The brother*: Most commentators refer this epithet to Luke, who was for so long a time the associate of Paul, in his labors; though Mark, Barnabas and Silas have been severally mentioned instead. Some have applied the words *whose praise*, &c., to the G. which bears his (Luke's) name. But this, says Lardner, was not yet published; and Grotius (with others) interprets it, 'of his evangelical labors.'
19. *With this grace*: See Ns. on vvs. 1, 6, 9.
21. *Providing for honest things*: "i. e. taking care to preserve my integrity and credit." Locke's par. "Paul implies, (vvs. 20, 21,) that to repel all suspicion of embezzlement, he would have associates in his trust, and not take on himself alone, the charge of this benefaction." Priestley.
22. *Our brother*: Doddridge and Priestley (after Theophylact) conclude that this was Apollos; he being, says P., so popular at Corinth. But it is all conjecture.
23. *Concerning you*: or, *To you*: Wakefield. Imp. V.—*Of the churches*: "i. e. of Macedonia, who bear their collection." Locke's par.—*The glory of Christ*: "They have the glory or interest of Christ and Ctny. at heart." Priestley.

CHAP. IX.

1. *The ministering to the saints*: "i. e. the relief of the poor Cns. in Jerusalem." Locke.
2. *Achaia*: Of which, Corinth was the capitol. "The church was made up of the inhabitants of that city and the circumjacent parts." Locke.*
5. *Not as of covetousness*: C. V. *Not as an unreasonable extortion*: Wakefield. Newcome, Priestley, Grotius, give a like sense.

* "The ap. recommends this contribution (vvs. 2-5) with wonderful address, and at the same time with the greatest propriety." Priestley.

- 8. *All grace*: i. e. 'every charitable gift'; as all critics. See Ns. on Ch. viii.—*Towards you*: "i. e. to your own advantage." Locke's par. "God is able to make every alms you give (see vs. 10,) like the oil in the cruse, to multiply as you pour it out." Hammond.
9. *As it is written*, Ps. cxii. 9.—*His righteousness*: or, *His liberality*: Locke and most Trs. "So, the Gr. term often signifies, (as Matt. vi. 1,*) and so the Septuagint (Gr.) version of the O. T. has rendered in many instances, the corresponding Hebrew word." Whitby. Schleusner, &c.
10. *Now he that ministereth, &c.*: rather, *Now may he, that supplies seed to the sower, and bread for food, supply and multiply this, your seed, &c.*: Locke. Wakefield. McKnight.
12. *But is abundant, also, &c.*: or, *But also runneth over in many thanksgivings unto God*: Wakefield.
13. *Subjection unto the gospel*: i. e. that its benevolent principles have such control over you.
14. *And by their prayer for you*: "And thus, adding their prayers; they show in what manner they can, their vehement affection towards you, for this most bountiful gift of yours." Grotius, &c.
15. *His unspeakable gift*: "i. e. the contributions before spoken of; 'this admirable charity' Hammond. Whitby. "The ap., by a sudden and natural transition, applies this expression to the G., as the only principle, which can produce such benevolence." Doddridge. McKnight. Priestley. The epithet *unspeakable*, they say, is too strong, to denote only the charity in question.

CHAP. X.

1. *Who, in presence*: "I, the same Paul, who am (as it is said among you, see vs. 10,) base and mean, when present, but, &c." Locke's par.

* Where indeed, the sense being too plain to admit of mistake, the C. V. trs. it,—*alms*.

† *Grace of God*.—See this explained, N. on viii. 1.

2. *Which think of us—to the flesh*: “i. e. who accuse me of sinister views in my conduct.” Priestley.
3. *For though we walk, &c*: “Though we are in the humblest condition, yet we are not weak, timid soldiers.” Ros. Schleusner. Grotius. [Others interpret *flesh*, (last clause,) of ‘worldly views.’]
4. *The weapons of our warfare*: “Which some explain to mean, “the censures with which the apostolic office was invested. But they refer rather to the miraculous powers which God hath given for the conversion of the gentiles to the Cn. faith.” Hammond. Whitby.—*Mighty through God*: Knatchbull and Schleusner esteem this a Hebrew superlative; that is, meaning, ‘exceedingly powerful.’ Comp. Acts vii. 20. See N. on viii. 1 of this Ep.
5. *Casting down every high thing*: “Paul’s allusion here is to the turrets raised on the walls of a besieged city; and to the practice of assaulting the walls by means of battering rams.” McKnight. Grotius hints that the image was, in particular, borrowed from the demolition of the walls of Jericho (Josh. vi. 20).—All impediments to the spread of Ctny. are here meant; and especially, as the context shows, the sophistry and pride of the false teachers.
6. *When your obedience is fulfilled*: “i. e. when such as are misled by the false teacher, shall return to their duty.” Locke’s par.
9. *That I may not seem*: C. V. Ros. and Imp. V. insert,—*But I forbear; that I may not, &c.*
10. *His bodily presence*: “Chrysostom and others represent St. Paul, as a man of a low stature, with a bald head, a curve in his person, and an impediment in his speech; which testimonies, added to expressions of his own, make it very probable that these natural defects were meant by his *infirmity* and his *thorn in the flesh*. Comp. xi. 6, 30, xii. 7; Gal. iv. 13.” Pyle. Whitby.
12. *Amongst themselves*: “Perhaps rather, ‘within themselves’; and as, in all likelihood, the faction against Paul was made by one person (as has been noticed before), his meaning is ironical. For though here the plural number is used, which is the softer and decenter way in such cases, yet we see (vs. 11) that he speaks directly and

expressly, as of one person. This phrase then may, most consonantly to Paul's meaning, be rendered, 'within themselves,' i. e. with what they find in themselves: the passage conveying, that this person's preference of himself to the ap., was founded upon such an estimate." Locke.

13. *To the measure of the rule*: The Gr. (*—rule*) is used to denote a measure of any kind; also an agonistical word, signifying the *white line* which marked out the boundary of the path or race. But it is here generally agreed, that it means the division of country allotted to a particular preacher: 'We do not transgress the limits of the province assigned to us by God, when we came to you.' Wetsstein. Schleusner.
14. *Beyond our measure*: C. V. *Too far, or beyond our line*: as other Trs.—*As though we reached not, &c.*: "i. e. did not pass by other places, to which my labors were due, precipitately hastening forward to Corinth; but have preached the G. in all countries, as I passed along." Locke, &c.
15. *Other men's labors*: "Here Paul visibly taxes the false ap., for coming into a church converted and gathered by another." Locke.—*We shall be enlarged by you*: "As your church increaseth in the faith, so my province will become the larger in length and extent." Hammond.
16. *Beyond you*: "i. e. in the regions of Italy and Spain, whither we know, the ap. intended to go." McKnight.—*And not to boast*: i. e. to repeat it again.
17. *That glorieth*: or, *Him that is willing to boast*: Wakefield.
18. *The Lord commendeth*: "i. e. by the attendant gifts of the h. s." Locke's par.

CHAP. XI.

1. *In my folly*: i. e. he was about to speak on a topic which generally implies much weakness; viz. his self-commendation.
2. *With godly jealousy*: C. V. *With extraordinary earnestness*: Wakefield. i. e. with the greatest jealousy."

Newcome. McKnight. [The Gr. is, literally—‘a jealousy of God.’]—*Have espoused you* : Hammond supposes an allusion here to the *armosanoi* among the Lacedemonians, whose office was to form the lives and manners of the virgins, so as to make them virtuous and discreet wives.

3. *From the simplicity* : or, *From your singleness towards Christ* : as some Trs. So, Locke. “i. e. with pure virgin thoughts, fixed on him ; not divided, or roving after any other object.”
4. *Ye might well bear with him* : “Inasmuch as he would thus leave me far behind.” Grotius.
6. *Made manifest* : “i. e. to be an apostle.” Locke.
7. *In abasing myself* : “It was likely to be deemed unworthy of one who had the high rank of an ap., to work with his own hands.” Priestley, &c.
8. *Robbed other churches* : C. V. *It might seem as if I spoiled* : Newcome. “Paul uses this strong word to denote his receiving gifts from the poorer church of the Phillippians, while he was rendering them no service in return. Phil. iv. 15.” McKnight. Wolf.—*To do you service* : or, *For the purpose of my ministry to you* : Wakefield.
10. *As the truth of Christ is in me* : “The form of solemn oath, (as Rom. ix. 1) *to wit*, ‘What I now say, I say truly, as becomes a Cn.’” Ros. See also i. 18, 23, of this Ep.
11. *Because I love you not?* : “The adverse party, on Paul’s neglect to receive maintenance from the Corinthians, grounded their assertion that he was no ap. (1 Cor. ix. 3) ; they here draw from it an inference, that he had no affection for them, which he repels by assigning another reason for his conduct ; and they make a third allegation, (xii. 16, of this Ep.) that it was only a crafty trick in him to catch them, which he there answers.” Locke.
12. *May cut off occasion* : “i. e. by enabling those who accuse me, to refer to me as a pattern, in case I were thus maintained.” So, Locke.—*Even as we* : “i. e. to imitate my disinterestedness herein, would be a better ground of boasting.” Doddridge.
14. *An angel of light* : “i. e. a messenger of Jehovah. “To what the ap. alludes in this place, is not certain,

but it is most probable, that he had the book of Job in view (i. 6)." Priestley. Newcome. P. adds, "it is needless to observe, that the whole of this representation (in Job) is an allegory founded on the idea of God's keeping a court, like that of an eastern prince, and holding on certain days, what we now call a levee, when his chief ministers attend upon him to show their respect and to receive his orders. This figurative description, therefore, gives no authority for hence inferring the real existence either of Satan or his angels."

16. *Think me a fool* : See N. on vs. 1.

17. *Not after the Lord* : "I speak not, either as if boasting were allowed by the G., (where there is no such absolute occasion for it as I am under at present), or by the special command of Christ." Ros. "I do not pretend to speak with the humility which would be becoming in a Cn. on ordinary occasions." Priestley.

18. *After the flesh* : "i. e. as to external privileges; Jewish descent, &c." Newcome. Locke.

19. *Suffer fools gladly* : or, *Ye who are men of understanding, easily bear with such foolish people* : Wakefield. "A bitter irony; alluding to their bearing with the covetousness and insolence of the false ap." Locke.

20. *If a man* : or, *a certain person* : Wakefield.—*Bring you into bondage* : "i. e. subjection to the false ap.; not to Jewish rites (as some say); otherwise, Paul would have spoken more openly and warmly. It is plain that no such thing was yet attempted openly." Locke. "He delicately alludes to some leading person among his opponents;—'If a man subject you to his imperious will, exact a large stipend,* receive private gifts beside, proudly exalt himself over you, treat you contumeliously in the highest degree.'" Newcome.

21. *I speak as concerning reproach* : "i. e. in what follows, I speak in answer to the reproach cast upon me, that I am weak." McKnight. So, Harwood; whose par. of the rest of the vs. is,—'But I have as just pretensions to the

* McKnight's par. of this clause is,—'If he eat you up, by living in luxury at your expense.'

apostolic character, I speak with humble submission, as any of my opponents.

22. *Hebrews?* : "i. e. by language; not Hellenists. (See N. on Acts vi. 1.)" Newcome.—*Israelites?* : "i. e. truly of the Jewish nation." Locke.
23. *I speak as a fool* : "I speak in my foolish way of boasting." Locke's par. "As one void of reason; as beside myself." Newcome.
24. *Forty stripes, save one* : "The Law did not allow them to exceed forty (Deut. xxv. 3). The Jews, that they might not transgress it, only gave thirty-nine, i. e. thirteen stripes with a scourge having three lashes." Newcome. Doddridge. Whitby.
25. *Beaten with rods* : a R. punishment inflicted on Paul at Philippi (Acts xvi, 21, 22); and elsewhere.—*Thrice I suffered shipwreck* : Of these shipwrecks, nothing is recorded in the Acts. Whitby states, that the one described Acts Ch. xxvii., was subsequent in time, to the writing of this Ep. : it must, therefore, have been the fourth.
- In the deep* : Hammond mentions that there was at Cyzicium in the Propontis, a subterranean prison, called the *Bythos* (Eng.—*deep*); but it does not appear, that Paul ever preached there. Ros. says, "Others have interpreted it of a *well* filled with water, in which he had been concealed, to escape the designs of his enemies." Paley and Schleusner (more naturally) explain it, of "Paul's being obliged to take to an open cock-boat or raft from a wreck, upon the loss of the ship, and his continuing out at sea, in that situation, for twenty-four hours, driven about by the tempest."
28. *That which cometh upon me* : or, *This pressure upon me* : Wakefield. "The force of the Gr. word is not easy to be fully expressed. It denotes the violent rush of a crowd together upon one, ready to bear him down." So, Beza. Doddridge. Wetstein.
29. *Who is weak?* : "i. e. in the faith; and I do not sympathize with him?" Newcome.—*Offended* : i. e. ready to apostatize.—*And I burn not* : "With zeal to recover him?" Whitby. Hammond.

30. *Which concern mine infirmities*: "Which are of my weak and suffering side." Locke's par.
32. *The governor under Aretas*: See Acts ix. 23. "Aretas was a King of Arabia, (see N. on Luke iii. 14) who had subjected Damascus, and placed in it, a prefect or governor." Newcome.—It has been well observed, that this incident comes in abruptly; the ap. probably forgetting it in the preceding recital of his sufferings.

CHAP. XII.

1. *I will come*: The Imp. V. trs.—*Doubtless it is not expedient for me to glory; yet I will come, &c.* Doddridge, Newcome, and McKnight, render in the same manner. "If I must be forced to glory for your sakes, (for me it is not expedient); I will come, &c." Locke's par.* *Doubtless it is not proper for me to boast. Shall I come then, &c.*: Wakefield *i. e.* 'as it does not become me to speak of my own sufferings or labors, I will speak therefore of the wonders of the Lord.'
2. *A man in Christ*: "*i. e.* a Cn." Grotius. "Paul thus modestly speaks of himself." Newcome. Wakefield trs.—*I know a man after he had been a Cn. fourteen years, &c.*† *Whether in the body, or out: i. e.* he could not decide, whether it were a real or visionary scene.—Benson and Priestley suppose this to have been the vision related, Acts xxii. 17.

The third heaven: "The Jews, in the apostolic age, divided the heavens, into the seat of the clouds, the seat of the stars, and the seat of God." Newcome. Schleusner. Wetstein mentions, that the Jews in after periods, spoke of *seven* heavens; which he illustrates from the Rabbis,

* The Vulgate and Syriac Trs. (which Locke follows) adopting, with some of the Fathers, the change of a single letter in the Gr., read,—*I must needs boast: yet it is not expedient.*

† The date of this Ep. is generally fixed, A. D. 57: the C. V., therefore, (which is followed, except by W.) carries the vision to A. D. 43. This, as the period of that event is reckoned, was but seven years after his conversion,

3. *God knoweth* : Wakefield trs. (and so, vs. 2)—*God knoweth this to be true.*

4. *Into Paradise* : Whether this be the same or a different vision, interpreters are not agreed. Beza, Schleusner, Hammond, and Newcome, maintain the former ; which the repetition of the same phrases, they think, indicates, rather than the contrary. With them therefore, *Paradise* and *the third heaven*, are understood as equivalent terms. But most modern critics adopt, after the Fathers, the second opinion : *Paradise*, as they conceive, being the receptacle of the departed dead. "The ancient Jews styled this, the garden of Eden, or *Paradise* (which signifies a garden) ; and the customary prayer of the Jews for their departed friends shows that the modern Jews have the same notions." Priestley.* See N. on Luke xxiii. 43.

Which it is not lawful—to utter : "Meaning probably, something he was not *permitted* to disclose ; being meant for his own use and encouragement." Priestley. "What it is not in the *power* of man to utter." Locke's par. Wakefield's Tr. accords with Locke,—*which it is not possible, &c.*

6. *That which he seeth—or—heareth* : "I had rather leave in silence the past ; my present testimonials are sufficient for me." Grotius. "i. e. in the miracles which they saw, or the inspired doctrines they heard." Newcome.

7. *Thorn in the flesh* : This passage has opened a wide field of conjecture. The Fathers threw out various surmises what this *thorn* was ; which, (except on the score of curiosity) are not worth naming. Chrysostom and Jerome thought it, the *head-ache* ; Cyprian,—the violence of sexual desire. [To this last, it has been objected, that if such a discipline were worthy either of the inflictor or the patient, yet it is wholly forbidden by the context (vvs. 9, 10).] (2.) Some explain this of *human adversaries* : perhaps, the false teacher, (as Newcome) ; or, (as Semler hints) some Jewish calumniator, who was maliciously busy, in calling up to mind, the ap.'s life,

* P. remarks, "that the ap.'s modesty appears in the circumstance of his long concealment of these visions, and nothing but this necessity led him to divulge them."

in his unconverted state, with a view to fasten odium upon him. The term *minister of Satan* (xi. 14, 15) is applied to one or the other of these; and the Canaanites are said to have been *thorns in the sides* of the Hebrews. (3.) But more natural is Whitby's suggestion, that the splendor of his visions, affecting his nervous system, had caused a *distortion of his countenance*, or a *stammering in his speech*: or, that of Doddridge and Farmer, that it was a *paralytic affection*, thus produced. (See x. 10; Gal. iv. 13, 14.)

Farmer adds, "that it confirms this conclusion, that the Gr. (*—infirmity*) is, that, which both the N. T. writers and the Gr. physicians use to describe the palsy. It was purposely designed by God, not only to prevent too great elation in the ap., but by taking off from the grace and energy of his manner, to make the divine power more conspicuous in the success of his ministry. That Paul should refer this disorder to an evil being, is wholly unlikely; he speaks of it as proceeding from God, or, which is the same, his *angel*, acting the part of an *adversary** to the ap., to whom this dispensation of heaven, however wisely designed, was deeply humiliating and painful."

8. *Besought the Lord thrice*: By the *Lord* is meant, Jesus Christ. So; Fr. Poloni, Priestley, &c.; who regard this, as one of the instances of his real personal presence. See N. on Matt. xxviii. 20; also marg. N., page 237. Newcome calls it, an appearance in vision only. — *Thrice*: "i. e. with peculiar earnestness; or, three several times, from the strong sensation of the misfortune." Ros. See N. on Acts x. 16. †
9. *My grace*: or, *my favor*: Locke. Wakefield. Grotius. i. e. gracious assistance. "My gift; the gift of the spirit, for demonstrating the truth of his doctrine by miracles." Pyle.

* Properly translated, an *angel* or *messenger-adversary*: Farmer, Jn. Simpson, Imp. V. They note, "that the Gr. (*—Satan*) is not in the genitive; and that it does not therefore require or admit the version of our Trs.; beside, that in near connexion, he ascribes it to Christ, and ultimately to God. The '*angel-adversary*' and '*the thorn in the flesh*' are synonymous terms, and both figurative."

11. *I am become, &c.*: or, *Am I foolish, &c.*: McKnight and others.—*Be nothing*: “This is beautifully added, to soften the seeming arrogance of what he had said.” Newcome.
13. *Forgive me this wrong*: “A fine irony.” Newcome.
“There is much address in this; the ap. intimating that his not taking from them any support, was a wrong done to themselves, as putting them on an inferior footing to other churches.” Priestley.
14. *The third time*: The ap., as all agree, had been but once at Corinth. Newcome, Paley, and other critics, therefore, explain this, as being the third *annunciation* of his purpose, (the two former being, 1 Ep. xvi. 5; 2 Ep. i. 16); not his third visit.
15. *Spend and be spent*; “I would not only exhaust all I possess, but be exhausted myself.” Harwood.
16. *Nevertheless being crafty*: “He is adverting to an insinuation of some of his enemies, that his refusal of recompense from the Corinthians directly, was but an artifice, that he might get the more some other way.” Priestley.
18. *Walked we not, &c.*: *i. e.* he was as disinterested as I.
19. *Before God in Christ*; “As a Cn. in the presence of God.” Locke’s par.
20. *Debates*: or, *Contentions*: Imp. V.—*Swellings*: “Those vain boastings, by which proud men endeavour to make themselves big in the eyes of their fellows.” McKnight.
21. *Bewail many*: “*i. e.* shall punish, with pain to myself.” Newcome. Grotius. McKnight.

CHAP. XIII.

1. *I am coming to you*: See N. on xii. 14. Locke connects this vs. with that place. He ingeniously notices, that “Paul began, xii. 14, to mention his purposed visit; joining to this, (what was much on his mind) that he would not be burdensome to them, the objection came up, (vs. 16) that his personal shyness might be considered as cunning. As he clears himself from this, another

suspicion which might occur to some, he thinks it needful to obviate, (vs. 19); viz. that he sent *two*, as an apology for not coming himself. So that these six vvs. must be looked on as incidental topics which started into his mind; and after his usual manner, he turns aside to dispatch them, before he can go on with the main subject."

In the mouth: rather, *By the mouth*: as all Trs.—

Two or three witnesses: "i. e. I shall have many causes coming before me, and by that principle of the Jewish law, mentioned Deut. xix. 15, my decision will be governed." Doddridge. McKnight. Newcome. (2.) Locke conceives these two admonitory Eps. to be meant; and that this conclusion is confirmed by the expressions which are used to discriminate between them (vs. 2, first clauses). So, Hammond. Grotius. Harwood. (3.) Lightfoot, rather weakly, infers the witnesses to have been the three bearers of the former Ep. (See 1 Cor. xvi. 17.) (4.) Pyle's sense varies wholly from the preceding, viz. 'My thus repeating my engagements, ought as fully to satisfy you of the certainty of my performance, as the testimony of two or three witnesses carries a cause in court.'

2. *And foretel you, &c.*: or, *Tell you beforehand, the second time*: Wakefield.
3. *A proof of Christ, speaking in me*: i. e. proofs of the reality of my apostolic commission.
4. *We also are weak in him*: "Though Christ appeared to the world, weak and unable to escape his sufferings; even so, we seem weak to you, Corinthians, because we do not exercise that power among you, which God has given us; but we shall show ourselves to live, by the power of God exercised upon the offenders in your church." Whitby, &c.
5. *Jesus Christ is in you*: The import of which, is the same as the first clause,—being *in the faith*.—*Reprobates*: properly, *destitute of proof*: as all Trs. So, vvs. 6, 7.
8. *Do nothing against the truth*: "I cannot show this power upon any of you, unless it be that you are offenders, and your punishment be for the advantage of the G."

Locke's par. "I cannot do otherwise than is right and true." Ros.

9. *When we are weak*: "i. e. have no occasion to manifest our power." Whitby.

14. *The grace of—Jesus Christ*: "i. e. all the blessings which the G. brings." Ros.—*The communion* (or, *the partaking*: Imp. V.) *of the h. s.*: i. e. of the spiritual gifts, attendant upon it. See 1 Cor. i. 7; Rom. viii. 15, 16.

THE
EPISTLE OF PAUL
TO THE GALATIANS.

CHAP. I.

1. *Not of men, neither by man* : "i. e. not deriving my commission from the other aps., or even from God by their appointment, but from J. C. himself, and consequently from God, his father." Priestley.
2. *Churches of Galatia* : "A region of Asia Minor, settled by Gauls, (from whom its name was derived,) about two hundred and fifty years before Christ." McKnight. Priestley adds, "that Paul planted Ctny. here in his second apostolical progress (Acts xvi. 6, the first mention of the country); that is, A. D. 50 or 51.
4. *Evil world* : or, *age* : Wakefield. Locke. Imp. V. i. e. the bondage of the Mosaic economy.
6. *So soon removed* : "Paul visited that church, a second time, Acts xviii. 28 ; two or three years prior to the date of this Ep." Locke.
7. *Which is not another* : Chandler, Locke and others tr.—*which is nothing else than this*, &c. : "i. e. your alienation from me your teacher, is owing to this only ; the crafty endeavours of designing men, &c."
9. *Be accursed* : "Have no more intercourse with him, than with those, whom the synagogue or the church has utterly cut off." Grotius. See Ns. on Rom. ix. 3 ; 1 Cor. xii. 3, xvi. 22. Wakefield trs.—*Let him be rejected*.
11. *Is not after man* : "i. e. of human origin" Newcome. As vs. 12 shows.
15. *Separated me, &c.* : C. V. *Set me apart from my birth* : Wakefield. "i. e. for the apostolic office : So, Jeremiah to the prophetic (Jer. i. 5)." Hammond.

16. *With flesh and blood*: "A periphrasis for *man*. (Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12.)" Whitby.
 19. *James, the Lord's brother*: See N. on 1 Cor. ix. 5.

CHAP. II.

1. *Fourteen years after*: "*i. e.* dating from Paul's conversion, A. D. 35." Wetstein.
2. *By revelation*: "*i. e.* by a divine impulse." McKnight. Ros. "Agreeably to the tenor of the revelation, which constituted him the ap. of the gentiles." Whitby.—
To them—of reputation: *i. e.* to those who were pillars of the church, vvs. 6, 9.
Lest I should run, &c.: "Which might happen, if by neglect to confer thus together, rumor should go abroad, that I preached a different doctrine from the aps. before me." Grotius.
3. *But neither Titus*: or, *But not even Titus, &c.*: * Imp. V., &c.
4. *And that because, &c.*: McKnight trs.—*Even on account of the false brethren*: Whitby connects this vs. with vs. 1., reading what intervenes, as a digression, in a parenthesis.
6. *Whatsoever they were†*: "*i. e.* formerly; however, some would set them above me, as having conversed with Jesus on earth, and been aps. before me." Doddridge.—
Added nothing to me: "*i. e.* taught me nothing new." Locke. So, Newcome, Wakefield, and Harwood.
8. *Wrought effectually—was mighty in, ‡ &c.*: "He who

* The grammatical construction of these vvs. (3-5) in the C. V., is so perplexed, that the reader must be skilful who traces it out.

† All critics remark, that the disparaging and ironical sense conveyed by our Trs. of the Gr. (*—who seemed*) is wholly unjust to Paul's meaning, who is speaking of the three leading aps.; neither does the import of the original require it; which here, as often elsewhere, has the same sense as the words in vs. 2,—*to be of reputation.*

‡ Were it not, that our C. V., as has been noticed before, (see marg. N., page 364) abounds with negligencies like this, it would seem strange that they could render the above phrases, except in the same manner. The Gr. verb is the very same; and Paul's intention seems to be, to express, as exactly as words could do it, the same thing of Peter and of himself.

gave miraculous aid to Peter in his ministry among the Jews, gave it equally to me, in mine among the gentiles." Schleusner.

10. *Remember the poor*: or, *our poor countrymen*: Wakefield. "i. e. to make contributions among the gentiles for the poor Cns. of Judea." Locke. See Rom. xv. 25; 1 Cor. xvi. 2 Cor. viii. ix.
14. *That they walked not uprightly*: or, *That they were not keeping the straight path of the truth of the gospel*: Wakefield.—*Live as do the Jews*: i. e. conform themselves to Jewish rites." Locke's par.
15. *Sinners of the gentiles*: "*Sinners*,—a term which is applied to the whole body of the gentiles, as is saints to that of Cns. (Matt. ix. 10, xi. 19; Luke vi. 32, vii. 39, xix. 7, &c.)" Newcome. So *Jews by nature*, is, in effect, 'who are by birth, God's peculiar people,' &c. [See Ns., Matt. ix. 10; Luke xix. 9; also, Preface to the Eps.] Here, as is clear, (and so vs. 17) *sinners* simply imports, 'an unjustified, uncovenanted state.'
17. *The minister of sin*: "i. e. of a dispensation of sin." Locke's par.
18. *Make myself a transgressor*: "i. e. I who was in a way of justification, hereby again subject myself to the condemning sentence of the Law." Priestley.
19. *Through the Law*: "i. e. by the tenor of the Law itself. See iii. 24, 25; Rom. iii. 21." Locke.
20. *I am crucified*: Paul often represents conversion to the Cn. religion under the emblem of death to a former state and dispensation, and of a resurrection to a new life and state of being. See Rom. vi. 2-14, vii. 4.
21. *Do not frustrate*: or, *reject*: Chandler. Schleusner.—*If righteousness*: rather, *justification*: Priestley. Imp. V. &c. See N., Rom. i. 17.

CHAP. III.

1. *Bewitched you*: or, *Fascinated*: Grotius. "Seduced by false doctrine." Schleusner. "Cast a mist before your eyes." Locke's par. (See N. on Acts viii. 9.) "Some refer this passage to the Ebionites." Hammond. Whitby.

- Crucified among you*: "To whom the plain truth of the G. has as clearly been made known, as if J. had himself lived and been crucified among you." Priestley.
3. *The spirit—the flesh*: "i. e. the Gospel and the Law; the spiritual and carnal dispensation."* Locke. Harwood. L. adds, "this mode of designating the two systems, is very familiar with Paul." See Ns. on Rom. iv. 1, vii. 5, viii. 2; 2 Cor. iii. 17.—*Now made perfect*: "i. e. are ye seeking perfection, viz. from the Law?" Locke, &c.
4. *Have ye suffered*: "i. e. for your Cn. profession, and which might have been avoided by embracing Judaism, as you were enticed to do." Grotius.—*If it be yet in vain*: "i. e. by your continued perversity." Ros.
5. *Doth he it, &c*: "Are these miraculous gifts, the consequence of his instructing you in the Law, or in the G., whose great principle is faith?" Priestley's par.
7. *Of faith*; "i. e. who rely upon God's promises." Ros.
8. *Preached before the Gospel*: rather, *gave this joyful promise long ago to Abraham*: Wakefield; so, Schleusner, and Imp. V.
10. *As are of the works of the Law*: "i. e. adhere to the rigid maxims of the Law." Priestley.
13. *Hath redeemed us*: "By abolishing the Law, and dying to establish a better covenant." Newcome.—*Being made a curse*: That is, as it were, accursed; treated by men, as if he had committed a crime worthy of death, and of the divine wrath. Deut. xxi. 23." Newcome, Chandler.
15. *After the manner of men*: "i. e. this is a known and allowed rule in human affairs." Locke's par.
16. *'And to seeds,' as of many*: As a general rule, the whole posterity of a person is properly denoted by the word (*seed*) in the singular number. But in the case of Abraham, there was a difference so remarkable between the two lines of his descendants, that Paul seems to assume, that if the divine promise had extended to both, it might

* *The spirit* (vvs. 2, 5,) is however generally understood in the common use of the word, viz. miraculous gifts.

have been more expressly affirmed by the use of the plural (*seeds*.)*

Which is Christ: "i. e. the disciples or church of Christ. Comp. vs. 29." Ros. Priestley.

17. *Four hundred and thirty years after*: "Computed from the first intimation of the covenant, (Gen. xii. 3, 4,) when Abraham was seventy-five years old; from this period to the birth of Isaac, was *twenty-five* years (Gen. xxi. 5): Isaac was *sixty* when Jacob was born, (Gen. xxv. 26): Jacob went into Egypt at the age of an *hundred and thirty* (Gen. xlvii. 9); and the Hebrews sojourned in Egypt for the space of *two hundred and fifteen* years." Doddridge. Whitby. See N., Acts vii. 6.
19. *Because of transgressions*: i. e. to serve as a restraint upon sin." Ros.—*Ordained by angels*: or, *ministered by messengers*: Imp. V. "Moses was the *mediator*; the *angels* or messengers were the symbols of the divine presence; viz. the loud sounds, the cloud, the fire, the quaking of the mountain, and the voice by which Jehovah gave his commands to Moses and the people." Jn. Simpson. See N., Acts vii. 53.
20. *Is not a mediator of one*: This passage has tortured the ingenuity of critics, not less than that just noticed (vs. 16), but there seems no need of giving any other view of it, than that taken by Knatchbull and Locke: "The argument (vs. 17) is, that the covenant of the Law, of which Moses was the mediator, cannot annul the Abrahamic covenant. For a mediator implies, in its very notion, two parties; and *God* is but *one* of the two, belonging to that covenant. The other, consisting of believers universally, (gentiles as well as Hebrews) was not concerned in the promulging of the Law. There-

* This is perhaps the briefest and simplest way of disposing of this vexatious passage. To modern readers, the argument appears wholly inconclusive; and from the time of Jerome (whose language towards the ap. is not very respectful,) critics have felt pressed by the difficulty. It is remarked, that there is no instance of the Gr. or Hebrew word (*—seed*) being used in the plural number, except in relation to vegetable natures. And though the word *seed* is applicable to an individual (as Gen. iv. 25, xxi. 13) yet the same also is used to denote a progeny or posterity.

fore, the original covenant, not having been dissolved by both the contracting parties, (see vs. 15) remains in full force.

21. *Verily righteousness*: or, *justification*: Imp. V. See N., Rom. i. 17.
22. *Hath concluded*: rather, *Hath shut * up*: Wakefield. See N., Rom. xi. 32.
24. *Our schoolmaster*: "i. e. rightly so called from its severity." Locke's par. "Societies, as well as individuals, have their infancy or childhood; a period, to which a master or governor is assigned for the control and correction of manners. Such a period was that of the Law to the Hebrews (see iv. 1-3)." Grotius.
27. *Baptized into Christ*: See N., Rom. vi. 3.—*Christ and Christ Jesus*: (vvs. 24, 27, 28.†) "i. e. Ctny." Ros. Schleusner. See Ns., Rom. x. 4, xiii. 14, xv. 20, &c. —*Have put on Christ*: Alluding to the early Cns. "putting on new garments after baptism, as symbolical of their former corruptions and mistaken views being laid entirely aside, and of all things becoming new." Beza. Grotius. Wolf.

CHAP. IV.

1. *Lord of all*: C. V. *Though every thing be his property*: Wakefield. "The expectant heir." Grotius.
2. *But is under tutors and governors*: The figure is here resumed from iii. 24.
3. *The elements of the world*: "i. e. the Law; so called, because its observances and discipline, which had bondage and restraint in them, led them not beyond the things of this world." Locke.
4. *Made of a woman*: properly, *Born of a woman, born under the Law*: Wakefield. Imp. V. &c. *Under the law*, "i. e. being himself subjected to its authority." Locke.
5. *To redeem them*: "i. e. to deliver us from our bondage

* The Gr. verb is the same with that, vs. 23. Why have our Trs. rendered them differently?

† Except that *to put on Christ* (vs. 27) "is rather to become partakers of Cn. blessings." So, Schleusner.

to it; in order, as it were, to complete our education." Priestley's par.

9. *Rather, are known of God*: "i. e. acknowledged, approved; taken into favor." Locke. See N., 1 Cor. viii. 3.
Weak and beggarly elements: Comp. vs. 3. "*Weak*, as impotent to deliver men from the power of sin and death (see N., Rom. viii. 3); and *beggarly*, because it kept men in the poor estate of pupils, from the full possession and enjoyment of their inheritance (vvs. 1-3)." Locke.
12. *Be as I am; for*: Doddridge trs.—*Be as I was; for I was, as ye are*: "i. e. zealous for the Law. Follow my example in renouncing the law for the G." So, Beausobre. Hammond. Wetstein.
14. *My temptation*: See N. on 2 Cor. xii. 7.—*An angel of God*: rather, *as a divine messenger*: Schleusner. *As a messenger of God*: Wakefield. Jn. Simpson. Imp. V.
15. *Where then is the blessedness, &c.?*: rather, *How happy were we then in each other?*: Wakefield. *How great was your blessedness!* Doddridge. Chandler, very similar. "What benedictions did you then pour out upon me,?" Locke's par.
16. *Because I tell you the truth*: or, *For dealing truly with you*: Wakefield.
17. *They zealously affect you*: The Gr. (—*zealously affect*) is properly—"to seek one's good opinion." Schleusner. (The English word is now obsolete.) 'Your present teachers are eager to get into your good graces—that you may (*might affect them*) covet the same place in theirs.'
But not well: "But not with a right design." Chandler. *Not for your good*: Wakefield.—*To exclude you*: "i. e. from my affection; to keep you to themselves." Grotius.
18. *In a good thing*: rather, *Towards a good man*: Locke. Wakefield. Imp. V. "i. e. meaning delicately, the ap. himself. 'If I am the good man you took me to be, you will do well to continue the warmth of your regard to me (comp. vs. 15) when I am absent, as well as when I am present.'" Locke.

19. *Until Christ be formed* : "i. e. the true doctrine of the G. be settled in your minds." Grotius. Locke.
20. *To change my voice* : or, *To vary my discourse* : "i. e. suiting it to the state of things I found among you ; in point of mildness or severity." Grotius, Hammond, Wolf, Whitby, &c.
21. *Do ye not hear the Law?* : "i. e. understand its import." Ros. "As you wish to be under the Law, I will give you a lesson from the book of the Law." Priestley.
23. *After the flesh* : "i. e. in the common course of nature." Hammond. Whitby. Grotius. — *Was by promise* : "i. e. by virtue of the promise." Locke. Chandler.
24. *Are an allegory* : rather, *Are allegorized* : viz. by Isaiah (see vs. 27). So, Chandler, Js. Pierce, Doddridge, &c. Paul did not (in the view of these writers) mean to represent the history as an allegory, or to hint that the author of Genesis intended thereby to convey under it, any mystical signification. "His sense is," says P., "that the prophet, whose words he cites, has from this history borrowed the terms wherein he has expressed himself in a very fine and noble allegory. The ap.'s discourse is thus set in a different light (i. e. from what the C. V. exhibits), and presents no ideas but what are familiar in all languages and all authors." Priestley adds further, "that Paul chose this portion of scripture, in order to express his own view of the different states of the judaizing Cns. and the gentile converts : the former, as in a state of bondage, the latter as free."

Are the two covenants : "i. e. these two women well represent the dispensations, the Law and the G." Chandler, Pyle, Harwood, &c.

Which is Agar : "Agar, the bond-woman, well denotes the covenant from Sinai ; her children being bond-children, as partaking of their mother's condition ; and in like manner, that covenant *gendered to bondage*, such being the state of those who were born under it." Chandler.

25. *For this Agar* : "This word *Hagar* signifies 'a rock,' and is the very name given by the Arabians to Mt. Sinai ; which makes the similitude more just." Chandler.

To Jerusalem which now is : "i. e. to the present, temporal Jerusalem." Harwood. "Represents the tempora-

- ry and slavish* dispensation of the Jewish law." Pyle. [Chandler, Locke, &c. read vs. 25 as a parenthesis.]
26. *But Jerusalem, which is above* : "But the free woman represents the spiritual, heavenly Jerusalem (*i. e.* the Cn. church); which is the universal mother, (*i. e.* of both Jews and gentiles)."† Harwood, Pyle, Chandler, &c.
27. *Rejoice, thou barren* : Isa. liv. 1. "This prophecy evidently relates to the gentile world, here beautifully depicted as a forsaken, unmarried woman, who never had children; because the gentiles were not constituted the church of God, or taken into special covenant with him, but were left to idolatry and vice." Chandler.
28. *Now we, brethren* : "The application then of this allegory is plain;—We, Cns., whether circumcised or not, are the members of that blessed covenant, contained in that promise to Abraham." Pyle's par.
29. *But as then* : *i. e.* to pursue the allegory, a little further.—*Persecuted him* : See Gen. xxi. 9. "The history tells us, that he laughed at and derided him, which is real persecution; probably through pride, and the conceit of his being Abraham's eldest son and heir." Chandler.

After the spirit : Who was to be the inheritor of Abraham's promise." Pyle. "Who was born by a miraculous power." Locke, Grotius, Js. Pierce, &c.

Even so, it is now : "Abraham's natural posterity (the Jews) annoying his spiritual seed, *i. e.* the gentile converts." Chandler. Priestley.

30. *What saith the scripture?* : *i. e.* the history.—*Cast out the bond-woman* : "The natural inference from the foregoing history is, that, to complete the parallel, the Jews also, for their cruel persecutions towards the Cns., should be rejected from being the church and people of God. But the ap. prudently passes over this, as too tender and irritating a point, leaving to the Jews themselves, the ungrateful task of drawing the proper and obvious con-

* *Is in bondage*, &c.—which is but a repetition of the same thought, as the words, *gendereth to bondage* (vs. 24).

† Our Trs., by their disposition of the words, utterly extinguished the true meaning of this place.

clusion ; and only adds, *So then, we (i. e. gentile Cns.) are not, &c.*" Chandler, Js. Pierce, &c.

CHAP. V.

1. *Stand fast therefore* : Locke, with Js. Pierce, Newcome, Doddridge, &c., very properly annex this vs. to the last Ch. It is Paul's conclusion drawn from the preceding premises. He had, by his allegory, illustrated and proved the proposition that Cns. are the free-born sons of God : he now exhorts them stedfastly to adhere to their Cn. liberty.
2. *I Paul* : "Who am falsely reported to preach up circumcision in other places." Locke's par.—*If ye be circumcised* : "Submit to circumcision or rest upon it, as necessary to justification." Pyle. Chandler. So, vs. 3.
4. *Are justified* : "i. e. who seek justification." Locke.—*From grace* : i. e. from the covenant of grace. "Evidently renounces the hope of justification, the G. proposes." Chandler.
5. *For we through the spirit* : or, as some tr.—*For we, by the spirit,* expect from faith, that justification, which is the object of our hope.*
7. *Ye did run (or, were running : Wakefield) well* : "You, Galatians, made a good beginning." Priestley's par.—*Who did hinder you ?* : or, *Who hath come in your way* : Wakefield. "Who jostled you out of the way ?" Pyle. P. and Doddridge notice, "that the Gr. is an Olympic expression, which properly signifies, 'coming across the course,' while a person is running, so as to interrupt him."
8. *Not of him that calleth you* : "I, you may be sure, had no hand in it." Locke.
9. *A little leaven* : "Circumcision, though it be but one command, brings us under an obligation to the whole Jewish law, as Paul teaches (vs. 3)." Whitby, following Chrysostom. "i. e. a few such teachers may soon corrupt your whole church." Hammond, Grotius, Pyle, &c. [The last is the most probable sense.] "The ap. uses

* "The spiritual dispensation ; the G. (see iii. 3, 5.)" Locke. Newcome.

- this same similitude in relation to the incestuous person (1 Cor. v. 6)." Chandler.
10. *Bear his judgment: or, his punishment:* Wakefield. "Probably, that of excommunication (vs. 12)." Wolf. Doddridge.
11. *Then is the offence of the cross, &c.:* "If it be, that the gentile converts are to be circumcised, and so subjected to the Law, the great offence of the G., which consists in relying solely upon a crucified S., for salvation, is removed." Locke's par.
12. *They were even cut off:* "*i. e.* by the judgment of God; he, inflicting diseases to the destruction of the body, and the saving of the soul." Newcome. Pyle inclines to the same sense. "'They ought, and will be, devoted to destruction'; for this is not a wish of the ap." Harwood. But others, who think so harsh a sentiment unworthy the ap.'s character, and unaccordant with his temper, (comp. Rom. ix. 3) interpret this, 'of expulsion from the church.' So, Locke, Chandler, Doddridge, &c. Wakefield trs.—*I wish, that they who are unsettling you, may lament it.*
15. *Bite and devour one another:* "Words used metaphorically, to signify the contention, backbiting and censures which arose from the differences between the Jewish and gentile converts." Chandler.
- 16–18. *Walk in the spirit, &c.:* Comp. Rom. vii. 17–23.
20. *Witchcraft:* "The Gr. word denotes the 'art of poisoning.'" Pyle. "Incantations and magic arts, by means of poisonous drugs and ointments, with which impostors used to delude the credulous and superstitious." McKnight. Chandler.—*Heresies:* or, *Sects:* Chandler. Wakefield. "*i. e.* a spirit of separation." So, Schleusner. [The word has no relation to theological disputes.]
21. *Revellings:* "The disorderly spending the night in feasting, with a licentious indulging to wine, good cheer, music, dancing, &c." Locke. See Rom. xiii. 13; 1 Pet. iv. 3.
23. *Against such:* "If mankind had been such, there would have been no need of the Mosaic law or any other penal code (see iii. 19)." Grotius. "Which, if you practise, the law will never hurt you." Priestley.

24. *They that are Christ's* : "i. e. every true Cn." Pyle.—
Have crucified the flesh : "The principle in us, whence spring various inclinations and actions, is sometimes called the 'flesh,' sometimes 'the old man.' See Rom. vi. 6; Eph. iv. 22, &c." Locke. Priestley remarks, that it is with Paul, very common to describe the change which conversion to Ctny. implies, under the image of Christ, as crucified, dead, buried and raised again.
25. *Seeing that we live, &c.* : As Cns., as new men, we live by that spirit which raises us from the death of sin." Newcome. "If the spirit give us life, it should, of course, guide our actions." Gilpin.

CHAP. VI.

1. *Ye who are spiritual* : "Who are eminent in the church for knowledge, practice and gifts, 1 Cor. iii. 1, xii. 1." Locke.—*Considering thyself* : Blackwall and Doddridge remark on this change of person, as a beauty.
3. *If a man think* : Priestley and others think, there is a clear allusion to the judaizing teacher; though the proposition is expressed generally. So, Wakefield.—*If a certain person think himself to be something, he deceiveth his own heart; for he is nothing.*
4. *Prove (or try* : Newcome. Imp. V.) *his own work* : "i. e. by the standard of truth and right." Priestley.—*Not in another* : "Not that which is founded on comparison with others." Pyle. Gilpin. Priestley. "See vs. 13. The ap., in both places, means the same thing; viz. *glorying in another*, in having brought him to circumcision and other ritual observances of the Mosaic law." Locke. "Which is much better than the vain applause of others." Chandler.
5. *Bear his own burden* : "Must answer for himself." Gilpin.
7. *Be not deceived* : "Let no man think himself excused from this duty." Chandler.
8. *To his flesh—to the spirit* : or, *on the flesh—on the spirit* : Wakefield. i. e. these being the two soils, upon which the seed is sown; a sensual life being herein contrasted with a life of piety and faith. So, Harwood,—*He who*

soweth upon his animal nature, shall from his animal nature, reap destruction; but he who soweth upon his rational nature, &c.*

11. *How large a letter* : *i. e.* referring to its length; this being an evidence of his great interest in them; as most of his letters were written by an amanuensis. (See N., Rom. xvi. 22). Thus Grotius, Le Clerc, Beausobre, and perhaps most interpreters. But Wetstein, Paley, Whitby and others, apply this phrase to the *characters* in which the Ep. was written; *to wit*, 'in what large, awkward, or inelegant letters'; he (Paul) not being familiar with those characters, as he did not pen, but dictated only, his own letters.
12. *To make a fair show in the flesh* : "*i. e.* seek to please the Jews, by conformity to their Law." Schleusner.—*Suffer persecution* : Whitby observes, from Jerom, "that Augustus, Tiberius, and Caius Cæsar, had made laws, that the Jews dispersed through the whole R. empire, should live according to their own laws and ceremonies : he, who was circumcised, though he believed in Jesus, was, by the gentiles, deemed a Jew. Those without this token, were persecuted both by Jews and gentiles."
13. *May glory in your flesh* : "*i. e.* may make a merit with the Jews, of having persuaded you to this." Chandler.
14. *Glory, save in the cross* : "Which is opposed to the judaizers' glorying in circumcision." Chandler. (See N., 1 Cor. i. 17 and marg. N.)—"The world denotes all worldly and selfish designs." Pyle; from which, Locke, Doddridge, &c. very slightly differ. But Ros. (and others) explain it,—"that judaical pride and zeal in which his opponents sought applause, and which Paul declares that he had cast away."
16. *Israel of God* : "Who are, in the true sense, the seed of Abraham." Priestley. Chandler.
17. *Let no man trouble me* : "Raise any more calumnies against me on this head; *viz.* of preaching circumcision." Pyle. See v. 11.

The marks of the Lord Jesus : "These marks* were the

* Locke and Pyle notice, that Paul means to describe these as his Cn. badge, in contra-distinction from the Jewish mark or sign; that of circumcision.

prints left by the stripes and stonings, of which he speaks, 2 Cor. xi. 23-25." Grotius.—Wetstein, Wolf, &c. show, that it was common for slaves and soldiers (when enlisting) to have a mark imprinted on their hand, to show whose property they were, and to deter them from running away. In the case of soldiers, this was commonly the emperor's name.

THE
EPISTLE OF PAUL
TO THE EPHESIANS.*

CHAP. I.

1. *To the saints* : "i. e. to the church, to the professors of the G." Locke. Pyle. Gilpin. [See Pref. to the Eps.]
3. *In heavenly places* : C. V. *In the heavenly dispensation by Christ* : Wakefield. Chandler explains it, of 'the great dignity which admission into the Cn. church and community implied.'
4. *Hath chosen us* : "i. e. the gentile world." Locke, Pyle, Harwood, &c.—*Of the world* : C. V. *Of the Jewish state* : Wakefield. "Before the Law was, even before the foundation of the world." Locke's par.
5. *Unto the adoption of children* : *To be his adopted sons* : Wakefield, &c. "To the Jews, a sa nation, pertained the adoption (Rom. ix. 5) ; i. e. they were favored with privileges, beyond all other nations ; as the first-born is preferred above the other children. To this adoption, the gentiles are now called by the G., being admitted to nobler privileges than ever the Jews were favored with." Chandler. Locke.

To the good pleasure of his will : "God chose the Hebrew nation, at first, to be his people, without any merit of theirs ; and the same is true of his purpose to impart the blessings of the G. to the gentiles." Locke.

6. *Of the glory of his grace* : Perhaps a Hebrew idiom ; as Wakefield, Imp. V., &c.,—*That glorious kindness or favor*.—*Wherein he hath made us accepted* : or, *With*

* Locke styles this Ep., and that 'to the Colossians,' "Twin-epistles, conceived and brought forth together" ; the same thoughts, and even expressions, being so common, in many instances, to both, as to lead him to infer that they were written at the same time. This also serves to their mutual illustration.

which he hath graciously favored us : Wakefield. Chandler.

7. *Redemption : i. e.* deliverance. See N., Rom. iii. 24.—*Through his blood :* “By dying, he annulled that Law, which pronounced *accursed, every one who did not continue in all things written in it, to do them.*” Chandler. “The G., which assures the free mercy of God to the penitent, is confirmed by the death and resurrection of Jesus.” Priestley.
8. *In all wisdom and prudence :* “The *wisdom* was, ‘to originate’ a method of recovering mankind; *prudence*, in its adjustment.” Grotius. Locke refers both qualities to men, the Ephesians;—“*Wisdom* or Knowledge to comprehend the plan of the G., especially in respect to the calling of the gentiles; and *prudence*, to comply with it.”
9. *The mystery :* “*i. e.* the calling of the gentiles.” Locke. Chandler. See N., Rom. xvi. 25.
10. *All things—in heaven, and—on earth :* Gilpin observes, that some understand by these terms, ‘the dead and the living’; others apply them to ‘the church militant and triumphant, the saints in heaven and on earth.’ He, like Pyle, Chandler and Whitby, explain them of the harmonious reunion, under Christ as their head, of angelic natures, and of Cn. believers on earth, whom man’s apostacy had put asunder. But Locke, McKnight, Schleusner, Jn. Simpson, &c., give the soundest explanation of these words, and which most readily accords with other passages, both in this Ep. and that to the Colossians; viz. that the Jewish and the gentile world are hereby denoted. The Jewish nation is styled *heaven*, (Dan. viii. 10) and the rulers of that people are called by our S. (Luke xxi. 26) *the powers of heaven*. To express in S. S. a state of peculiar dignity, honor and privilege, the word *heaven* is employed (as Isa. xiv. 12; Luke x. 15, &c.); and, in this view, applies with great propriety to the Jewish people. [See Preface to the Eps.; also, N., Luke x. 18.] To be *on earth* is, in like manner, to be out of favor; to be ‘afar off’ (as ii. 17), on which see N.*

* The sense therefore of this vs. will be,—‘That in the economy of the fulness of times, *i. e.* the Gospel covenant (Gal. iv. 4),

11. 12. *Being predestinated* : "That as we had been his ancient church, we should be the *first* converts, that should magnify God under the religion of his son." Pyle's par.
12. *Who first trusted* : "i. e. the Jewish people." Grotius, Priestley, Pyle, &c. "This characteristic points out the Jews ; who had the promises of the M., and therefore hoped in him, before the time of his actual appearing." Ros.
13. *Ye also* : i. e. the gentile converts.
14. *Redemption of the purchased possession* : The 'purchased possession' is the church which Jesus purchased with his own blood (Acts xx. 28) ; and believers are called a *purchased people*, 1 Pet. ii. 9. *Redemption*, however, in scripture use, does not import 'paying a ransom,' but 'deliverance from a slavish state.' So, Locke. See N., Rom. iii. 24. "The final deliverance of all the people of God, or Cns., from sin and misery ; which would not be perfected until the resurrection." Priestley.*
17. *A spirit of wisdom and revelation* : "Meaning, the knowledge of revealed truths. See 1 Cor. xiv. 6, 26, 30." Newcome.—*In the knowledge of him* : rather, *To the knowledge* : "i. e. to the end that you may attain such knowledge." Chandler. Locke. *By the knowledge of him* : Wakefield.
18. *What is the hope of his calling* : "An Hebraism, for 'the hope to which he hath called you.'" Ros.—*The riches of the glory, &c.* : or, *The glorious riches* : Wakefield. Chandler's par. of the whole clause is,—“And how exceedingly glorious that inheritance is, which is in reserve for sincere Cns.”
- 19, 20. *The exceeding greatness of his power, &c.* : "What an exceeding great power he has employed upon us, i. e. in our conversion from heathenism (comp. ii. 1, 5) ;

he might re-unite under one head (comp. John xi. 52) the favored Jews and the long-estranged gentiles,'—called by John, *the children of God, scattered abroad*.

* Wakefield trs.—*For a deliverance of those, whom he hath gained [out of the world] for himself*,—a simpler phraseology than the C. V. and perhaps a clearer sense.

corresponding to that mighty power which he exerted in raising Christ from the dead." Locke.

In heavenly places : or, *things* : *i. e.* in his heavenly kingdom, or the G. dispensation. Locke observes, "the whole drift of this and the two next Chs. is, to declare the union of Jews and gentiles into one body under Christ, the head of the heavenly kingdom."

21. *All principality and power and might, &c.* : Many understand these titles, as expressive of various orders of angelic beings, and regard this text as asserting Christ's dominion over the angelic world. Schleusner refers them to modes and degrees of human magistracy. But if *heavenly places* (above) denote the Cn. church, then "these terms most aptly denote the several ranks of dignity and authority in that church, *viz.* priests, prophets, apostles, &c., over all of whom Jesus is elevated, as the head of this new dispensation." Imp. V. So, Carpenter and Priestley ; who adds, that this *vs.* is explained by *vs.* 22,—*head over all things to the church* ; showing, that it is strictly a spiritual authority which is here meant.

In this world, but—in that—to come ; rather, *Not only in this, but also in the future age* : Wakefield, Jn. Simpson, Imp. V., &c. Locke observes, "that when these phrases are thus used in the Eps., they principally describe, in his view, two particular states or conditions in the constitution of things ; *the present age*, that state of the world in which the Jews were alone God's people, and made up his kingdom on earth ; the gentiles being in a state of apostacy and revolt from him ;—and *the age to come*, *i. e.* the times of the G., when the partition-wall between the two was broken down ; and a way opened for the reconciliation of all mankind."

23. *Which is his body* : "Deriving all its nourishment and influences, its growth and support, its direction and management from Jesus as its head ; even as the natural body is guided and influenced by its natural head." Chandler.

The fulness : "That which is filled or completed in him." Locke. Chandler. The Gr. word denotes, 'that which is wanting to make an object complete.' (See N., Rom. xi. 12.) "The Jews and gentiles," says C., "are

the different members of Christ's church, and these different members are the full compliment of his body." — *That filleth all in all* : or, *Who filleth all his members with all things* : "i. e. with all spiritual gifts and graces." Whitby, McKnight, &c.

CHAP. II.

1. *Who were dead in trespasses** : or, *Who are now dead to trespasses and sins* : Wakefield. Harwood.
2. *To the course of this world* : "The corrupt principles and practices of the gentile world." Chandler.—*To the prince of the power of the air* : or, *the powerful ruler of the air* : Jn. Simpson. Imp. V. i. e. of the aerial or demoniacal kingdom. This refers to a Jewish tradition that the air was inhabited by evil spirits : whose imaginary ruler had power to regulate the changes of the atmosphere. Paul, it is remarked, speaks naturally as a Jew, agreeably to these prevalent notions ; yet not thereby giving any countenance, to so unworthy and improbable a fancy, and which divides with Jehovah, his providence over the universe. Harwood refers the epithet under notice, to Jupiter.
3. *Were by nature, children of wrath* : "i. e. we Jews, like you gentiles, were, prior to our conversion to Ctny., heirs of the divine displeasure on account of our actual vices. Comp. Gal. ii. 15." Newcome. Chandler, to the same effect, fully shows, that by *nature* is meant 'a course or habit of life.†' So, Pyle,—*"brought up from your birth in such vile courses, as could not but subject you to the displeasure of God."* Comp. 1 Cor. xi. 14.
6. *Raised us up* : "i. e. to a new and spiritual life." Chandler.—*In heavenly places* : "To sit in or near the pres-

* The ellipsis in this vs. Locke &c. have, like the C. V., supplied from vs. 5 (*Hath he quickened or brought to life, i. e. moral life*). Chandler, Hallet, McKnight, and Harwood, to the same end, connect the vs. with Ch. i., thus,—*Who filleth—even you, who were, &c.*

† "The very form of the expression,—*were, (not are)* evinces that the ap. refers to what they were in their unconverted state ; not to that which may, at all times, be affirmed equally of all mankind." Chandler.

ence of great persons, hath always been esteemed a mark of friendship and honor, and thus to be seated in *heavenly places* seems to denote the eminent dignity of our Cn. profession." Chandler. See N., i. 3, 20.

7. *In the ages to come*: "These last ages of the world, this last dispensation of God, under the M." Chandler. Pyle. Comp. Heb. ii. 5, vi. 5. See N., i. 21. Many understand, however, 'in all future time.' Grotius says, even 'after the resurrection.'
8. *By grace are ye saved*: i. e. delivered from the evils of your heathen state.. "By God's free gift is it, that ye are brought into this kingdom, and made his people; and not by any thing you did yourselves to deserve it." Locke. So, Chandler, Priestley, and Harwood. See N., Acts ii. 47.
10. *Created in* (or, *through*: Imp. V.) *Christ Jesus*: This is the new, metaphorical creation (1 Cor. v. 17; Gal. vi. 15); so the Hebrew nation were formerly said to be *formed* or *created* of God, (Deut. xxxii. 6; Isa. xliii. 21, xlv. 21) as he had singled them out by special favor, to be trained up as his peculiar people." Grotius.*
11. *Gentiles in the flesh*: i. e. gentiles born, or by descent. — *Who are called uncircumcision*: "i. e. so called in contempt by the Jews; implying that they were destitute of every privilege, in which they imagined themselves interested, and of which they looked upon circumcision as a seal or mark." Chandler. See marg. N., page 292. [The Imp. V., to the benefit of the sense, reads as a parenthesis, the rest of the vs.; that is, from *Who are called*, &c.]
12. *Without Christ*: "Destitute of all knowledge of the M. or any expectation of salvation by him." Locke. — *Strangers to the covenants*: "i. e. the patriarchal and

* "We see here in what sense, Paul sometimes uses the term *creation*; viz., as denoting the renovation of the world by the G.; and when we elsewhere in the Eps. read of 'the creation of all things by J. C.', the meaning is defined and explained by such passages as these." Priestley. [Many critics might profit by this hint, who seem perversely bent upon a literal explication of such texts; except where, (as here, *unto good works*) some further expression so fences in the true sense, as to leave no possibility of mistaking it. See Ns., iii. 9; Col. i. 15, 16.]

Mosaic covenants which promised the M., Rom. ix. 4." Newcome. Wakefield (and some others) tr.—*Strangers to the covenant, having no hope of the promise, and without God; men of this world.* [*Hope of the promise* is an expression of Paul's, Acts xxvi. 6.]

13. *But now, in Jesus Christ*: "Since your conversion to the Cn. faith." Chandler.—*Far off—nigh*: Expressions evidently alluding to the situation of worshippers in the outer and inner courts of the temple, the court of the gentiles and that of the Jews. So the publican in the parable, is described as standing *afar off*, i. e. in the court of the gentiles. See N., Matt. xxi. 12.

By the blood of Christ: i. e. the death of Christ broke down the partition wall, and opened a way for the worshippers in the outer court, to advance into the holy place; as vs. 14 shows.

14. *Is our peace*: "i. e. the author or maker of peace; see next vs." Chandler.—*Hath made both one*: i. e. united or reconciled both Jews and gentiles.
15. *In his flesh*: "i. e. by his death." Chandler. Pyle.—*The enmity*: "i. e. the cause of the mutual enmity between Jews and gentiles, (Esth. iii. 8; Acts x. 28) viz. the ritual law." McKnight, Locke, &c.*

Contained in ordinances: rather, *Consisting in ordinances*: "i. e. the ceremonial law." Imp. V. So, Locke.—*To make in himself, of twain, &c.*: "So as to frame the two, i. e. Jews and gentiles, into one new society or body, of God's people." Locke.

16. *Might reconcile both, &c.*: or, *So as to reconcile them both, now become one body, unto God*: Wakefield. A double purpose was to be answered by the abolition of the ceremonial law, to wit, the reconciliation of Jews and gentiles to each other, and to God.—*Having slain the enmity*: See vvs. 14, 15, first clause: [This is the third repetition of the same thought.]

17. *So you—afar off, and to them that were nigh*: "i. e. to gentiles and Jews." Locke, Priestley, Chandler, &c.†

* Tacitus says, "that Moses appointed them new rites, contrary to those of all other mortals, and that they accounted as profane, every thing that was held sacred by others."

† These expressions (*afar off—nigh*) serve to illustrate and

18. *By one spirit* : "By those extraordinary gifts of the same spirit which were evidence of their adoption, and were poured out upon the gentiles as well as the Jews." Chandler. "*Having access* alludes to the custom of appointing certain officers to introduce strangers at the courts of princes." Doddridge. Gilpin. McKnight.
19. *No more strangers and foreigners* : See Preface to the Eps.
21. *All the building* : "In addressing the Ephesians, this allegory has peculiar pertinency, the temple of Diana in that city, being one of the most magnificent fabrics of all antiquity." Newcome. Harwood. Gilpin remarks, "that Paul, in this and other passages which contain architectural allusions, accommodates himself to the taste of the Greeks, among whom that art was in so much esteem." *Growth* : "*i. e.* is gradually increasing by the addition of new members." McKnight.—*In the Lord* : "Sacred to God." Priestley. Harwood.

CHAP. III.

1. *I Paul, the prisoner* : rather, *am a prisoner* : Wakefield, Beza, Wolf, Doddridge, &c. Others make the vvs. following, a parenthesis ; though they are not agreed as to the length of it. Newcome (most naturally) extends it through the next twelve vvs., Paul taking up his expression again, (*For this cause*) vs. 14.*
- Of Jesus Christ* : "*i. e.* on account of the G. The genitive here denotes, 'the cause, for which,' and so, iv. 1 ; 2 Tim. i. 8 ; Philemon, 9, 13." Grotius.—*For you, gentiles* : "*i. e.* for your sake ; for maintaining your liberties against the Jewish law." Chandler.

confirm what was said (see N., i. 10) of the phrases *things in heaven—and on earth*, as descriptive of the Jewish and gentile world. They who were God's peculiar people, were eminently in the light of his immediate presence, *near him*, in *Heaven* : while those who were *afar off*, were upon the *earth*, *i. e.* in ignorance and darkness.

* Michaelis, Gilpin and Pyle, think that the parenthesis may extend through the whole Ch. ; that is, to vs. 1 of Ch. iv. : Grotius, to vs. 8 of this Ch.

2. *If ye have heard* : properly, *Inasmuch as*, &c. : Wakefield ; and so, all critics.—*By revelation* : “ i. e. by the teaching of God himself. See Gal. i. 12.” Newcome.
- 3, 4. *The mystery—of Christ* : “ That grand secret of the Cn. doctrine, the calling of the gentiles. See vs. 6.” Chandler, &c.—*As I wrote afore* : “ viz. in this Ep., i. 4–10, ii. 13–21.” Locke.
4. *Whereby when ye read* : “ i. e. by attending to which, you will be sensible, &c.” Priestley.
7. *By the effectual working of his power* : “ By the gifts of his spirit conferred upon me.” Priestley. Pyle. “ In my miraculous conversion, and in the bestowing upon me, by direct inspiration, the knowledge of the G.” Chandler.
8. *Am less than the least* : “ Who can never sufficiently humble myself for my former immoderate zeal against this very religion.” Pyle’s par.
9. *The fellowship of the mystery*, (see Ns., vvs. 3, 4,) &c. : “ i. e. how glorious a privilege it is to be made partakers of that grace, which was, for ages past,* locked up in the secret councils of God.” Locke and Chandler’s par’s.
- Created all things by Jesus Christ* : “ i. e. who is his minister in making all things new ; in the regeneration both of gentiles and Jews.” Grotius, Locke, Schleusner, Newcome, &c. See N. and marg. N., ii. 10.
10. *Unto principalities and powers, &c.* : “ i. e. celestial beings, 1. Pet. i. 12.” Chandler. Newcome. “ Not only governors and magistrates of this world, but all ranks and degrees of creatures in heaven and earth.” Pyle. Locke well observes, “ that it is not easy to conceive that the commission given to Paul, was for the information of such orders of beings, or, any use whereto this could serve ; and as for the magistrates of the heathen world, they took too little concern what Paul preached, to gain any further impression ‘ of the divine wisdom.’ ” He concludes, therefore, “ that by the *principalities and powers*, (as they seem evidently to be of this world) are meant ‘ the rulers and teachers in the Jewish church, who de-

* [In the C. V., *Beginning of the world*—See Ns., Rom. xvi. 25 ; 1 Cor. ii. 7.]

nied the converted heathen to be the people of God, because they neglected the Law and circumcision.' In direct opposition to which, Paul says, that God has, through him, proclaimed his purpose of taking the gentiles into the kingdom of his son; that so, by the *church* (*i. e.* this body of uncircumcised members) might, to *principalities and powers*, (*i. e.* to such bigoted heads of the Jewish church) *the manifold wisdom of God* be made apparent; a wisdom, which is not tied up to their ways, but brings about its purposes by sundry manners, and such as they think not of." So, Imp. V. and others. See N., i. 21.

In heavenly places: "In the ordering and management of his heavenly kingdom." Locke. [*i. e.* meaning the Cn. church.] Or, 'the Jewish church' may be meant; as see the former N. See Ns., i. 3, 20, ii. 6.

11. *According to the eternal purpose*: rather, *According to the exact disposition of the ages*: So, Hammond, Locke, Whitby, Pyle, &c. See Ns., i. 21, ii. 7.
12. *In whom we have boldness*: "Through whom, *i. e.* in the privileges of his church and people, we have open access to God; assured of our acceptance with him through faith, *i. e.* as believers." Chandler.
13. *Which are your glory*: "You ought to rejoice in my sufferings in so glorious a cause, in which you are yourselves so much interested." Priestley.
14. *For this cause*: "*viz.* that your firmness is not overcome by my trials." Grotius. "The free mercy of God in bringing you into his church." [Those who suppose Paul to take up here the discourse from vs. 1, (see N., vs. 1) refer naturally this clause to the subject, with which Ch. ii. closed.] Pyle gives quite another construction to the Gr.—"To which end."—*I bow my knees: viz.* in prayer.
15. *In Heaven and earth*: "The whole body of believers, collected both from Jews and gentiles. See Ns., i. 10, ii. 17." Imp. V.—*Is named*: He is the common Father of both alike.
16. *Riches of his glory*: or, *His glorious riches*: Wakefield. Whitby. "His abundant and glorious power." Chandler.—*Inner man*: the mind and spirit. Comp. Rom. vii. 22; 2 Cor. iv. 16.

18. *The breadth and length, &c.* : Chandler supposes these expressions, as being the properties of a building, to allude to the famous temple of Diana at Ephesus, in which the goddess was supposed to dwell ; and to which, the Cn. church here (and also vs. 17) is likened, by tacit comparison, as a far nobler fabric ; * the spiritual temple.
19. *Which passeth knowledge* : “ Which indeed can never be fully understood.” Chandler. “ To understand the exceeding love of God in bringing us to the knowledge of Christ.” Locke.—*With all the fulness of God* : “ With spiritual gifts and graces, iv. 8, 10.” Whitby. “ Such a fulness as God is wont to bestow ; i. e. wherein there is nothing wanting to any one, but every one is filled to the utmost of his capacity.” Locke.
20. *According to the power, &c.* : “ As appears by the power which he has already displayed towards us.” Priestley.
21. *Throughout all ages, world without end* : Blackwall and others have dwelt on the extraordinary force and sublimity of this passage. “ The expression in the Gr. is so emphatic, that it can scarce be rendered into English,—‘ To all the generations of the age of ages.’” Chandler.

CHAP. IV.

3. *The unity of the spirit* : i. e. conspiring affections, desires, and aims : a common spirit ; as *the unity of the faith* (vs. 13) is a common faith.—*Bond of peace* : “ That peace, which is the bond of society ; a figure common in all languages.” Ros.
4. *One body—one spirit* : “ Considering that you are now

* Whether this Ep., however, was addressed to the Ephesians, seems by no means certain. The words *at Ephesus* (i. 1,) were wanting in some MSS. of the original ; but the internal counter-evidence is of most weight. Paul’s utter silence, (contrary to his common practice) as to his past visits at Ephesus, and long residence there, (see Acts xviii. 19, xix. 1, xx. 31) and the tone indeed of a stranger rather, throughout the Ep., have led Grotius, Bp. Usher, Benson, Paley, Wetstein, to believe this, either, the Ep. to the Laodiceans, referred to, Col. iv. 16, (and, except upon this supposition, now lost) ; or a general, circular Ep. to any of the churches of Asia Minor.

- one Cn. society, onlightened and endowed with the same spirit." Pyle's par.—*Called in one hope, &c.* : "Brought into the same common hope of salvation." Pyle's par.
6. *Through all* : "By his universal presence." Chandler. —*In you all* : "By the gifts of the h. s. proceeding from himself." Grotius.
7. *But unto every one of us* : or, *Now to each of us hath been given in its measure, the gracious gift of Christ* : Wakefield. *i. e.* the gifts conferred upon all Cns., are not exactly the same, nor the offices they bear in the church, alike.
8. *He saith* : rather, *The scripture saith* : Wakefield. *viz.* Ps. lxxviii. 18.—*Captivity captive* : "A phrase used in the O. T. to denote a conquest over enemies, especially such as had before been successful (Judg. v. 12)." Whitby.—This Ps. immediately applied to God's victory over the Egyptians, and the spoils with which he had enriched the Hebrews : Paul, applying it by accommodation, alludes to the practice of victorious princes and generals, causing their captives to pass before them, and making largesses and entertainments to their own soldiers." Hammond, Whitby, Doddridge, &c.
9. *What is it* : *i. e.* what less can be meant than, &c.—*Lower parts of the earth* : "*i. e.* into the grave, as Ps. lxiii. 9." Beza, Whitby, Wolf, &c.
10. *Fill all things* : "*i. e.* all the faithful or Cns., with his own gifts." McKnight. Grotius.
11. *He gave some* : or, *appointed some to be* : Wakefield.
12. *For the perfecting of the saints* : "That Cns. may be daily becoming more perfect." Schleusner. Newcome hints, that this first clause refers to aps. and prophets ; the second, to evangelists ; the third, to pastors and teachers.
13. *Unto a perfect man* : "The ap., having represented the Cn. church, under the idea of Christ's body, speaks of it as in a state of childhood, while few in numbers, and imperfect in knowledge ; while he terms that advanced state of the church, in which it could direct and defend itself without these supernatural gifts, (then to be done away) as perfect manhood." McKnight.—*Unto the measure, &c.* : C. V. *To the full size of the stature of Christ* : Wakefield. *i. e.* the Cn. body.

14. *The sleight of men* : The Gr. strictly denotes,—‘ the dicing of men,’ *i. e.* the tricks of common gamblers at dice. “The deceitful arts of false teachers are here compared to those, who by the use of false dice, cheat those with whom they play.” McKnight.

And cunning craftiness, &c. : “Through their craftiness for the purpose of artful deceit.” Newcome. “For the more subtle disposition and orderance of error.” Chandler.

16. *The whole body, &c.* : Wakefield thus trs. this intricate *vs.*,—*From whom, the whole body suited and fitted together through every supplying joint, thriveth, according to the proportionate operation of every single limb, to the improvement of itself in love.*
17. *Vanity of their mind* : Comp. Rom. i. 21. Those false and inconclusive reasonings which led to idolatry. So, Locke. Chandler.
18. *From the life of God* : “From that course which he requires ; from living to God (Gal. ii. 19).” Grotius. Newcome.—*Because of the blindness* : rather, *Through, or, On account of** : Wakefield. So, Harwood. Chandler.
19. *Past feeling* : or, *Without remorse* : Wakefield. “Lost to all sense of shame.” Harwood.
20. *So learned Christ* : “*i. e.* the Cn. doctrine.” Chandler, &c.
21. *If so be that* : rather, *Since ye have, &c.* : Chandler. Newcome. Pyle. See N., iii. 2.—*Heard him, &c.* : “Have well understood it, and been taught by it, what is pure Ctny.” Ros.
22. *That ye put off, &c.* : or, *To put off the old man of your former course of life, that was going to destruction, after the lusts of error.*†—*The old man* : See N., Rom. vi. 6.

* The Gr. preposition is the same as in the former clause. Our Trs., as usual, have perversely rendered them differently ; with no other effect, than to perplex further a construction, not very clear, at the best. The true import is,—that their *ignorance* and their *blindness*, (or, callousness,) are *both, the cause* of what the preceding clauses assert.

† The two prepositions which the C. V. (in its close and servile rendering) retains, but which all other Trs. and paraphrasts discard, tend greatly to confuse the sense of this *vs.*

24. *Is created* : See N., ii. 10.

25. *Are members one of another* : "And therefore our mutual interest consists in sincerity." Chandler.

26. *Be ye angry, &c.* : properly, *If ye be angry, sin not* : Wakefield, Newcome, Beza, and all Trs. Chandler and Grotius would improve it, by reading interrogatively,—*Are ye angry ? see that ye do not sin, &c., viz.* by indulging it too far.*

Let not the sun go down : "Plutarch says, that the scholars of Pythagoras, when they had been angry with each other, shook hands, and embraced, before the sun went down." Whitby.—Chandler observes, that this is not to be understood literally, as if it were always sinful to keep anger after sunset. It simply forbids harboring resentments too long, or until they grow into settled malice.

27. *Neither give place to the devil* : rather, *And give no occasion* (i. e. of reproach) *to the calumniator* (i. e. your heathen adversaries) : So, the Syriac Tr. Erasmus. Wakefield. Schleusner. Jn. Simpson. Harwood.

28. *Working with his hands—is good* : C. V. *Providing with his hands, the good things of life* : Wakefield.

29. *Good to the use of edifying* : "Which is useful to promote the benefit of another." Ros. Griesbach, Newcome and Bengel, adopt, on the authority of many MSS., a slight change in the original, which gives the translation,—*Useful for edification in faith.*—*Minister grace* : "i. e. may be grateful and acceptable to the hearers." Chandler. Schleusner.

30. *And grieve not* : viz. by corrupt discourse. The gifts of the h. s., by which converted gentiles were proved to be in covenant with God, are here personified, and said to be grieved or offended.—*Sealed* : See N., i. 13. "i. e. have God's mark set upon you, that you are his servants, a security to you, of being admitted into his kingdom as such, at the day of redemption, i. e. at the resurrection." Locke.

* The C. V., it is believed, is the only version, ancient or modern, catholic or protestant, which makes this, a precept to be angry.

32. *For Christ's sake**: properly, *As God, by Christ, hath, &c.*: Carpenter. Wakefield. Imp. V. Priestley. *i. e.* God, by the G., hath declared free pardon to all who repent and believe.

CHAP. V.

1. *Be ye therefore*: Griesbach, with Locke, Chandler, Pyle and others, annex the two first vvs. of this Ch. to Ch. iv.; to the subject of which, they are properly the conclusion.
2. *A sweet-smelling savour*: "In scripture-phrase, such a sacrifice as God accepted and was pleased with. See Gen. viii. 21." Locke.
3. *Not be-named*: See N., 1 Cor. v. i.
4. *Not convenient*: "Most disagreeable." Pyle. See N., Rom. i. 28, where, says P., "it should be so rendered." "Greatly unbecoming." Chandler.—*Thanksgiving*: Schleusner, whom some follow, explains the Gr. word, rather, 'cheerful, graceful conversation.' This is directly opposed to the *foolish jesting, &c.*, and certainly best suits the connexion. So, Hammond and Ros.
5. *Nor covetous man,† who is an idolater*: "*i. e.* in making riches his god. Comp. Col. iii. 5." Grotius. Newcome. Chandler.
6. *With vain words*: "*i. e.* by the pretences of corrupt men, who may seek to persuade you, that these vices may be indulged with safety." Chandler.
8. *Darkness—light*: The gentile world was the kingdom of *darkness*, as Ctny. is said to be that of *light*. The ap., for greater expressiveness, applies to the Ephesians, (the subjects successively of these kingdoms) the abstract

* The words *for Christ's sake* occur only here in the N. T.; yet if the original phrase could justify such a version, should equally have been thus rendered in many passages. The sentiment it conveys, which is no part of Ctny., does also here, as it is observed, greatly weaken the force of Paul's argument; which is, to urge on Cns. a forgiving spirit, from reference to the great mercy of God shown in their forgiveness; *viz.* without any consideration whatever.

† Wakefield trs. this,—*one of excessive appetites*; Priestley and Locke give a like sense.

terms themselves.—*In the Lord* : “i. e. as Cns.” Newcome.

10. *Proving* : or, *Giving proof of* : Wakefield. “Searching out.” Chandler. Harwood.
12. *In secret* : “i. e. referring to the heathen mysteries, which were so called, none being permitted to divulge them under pain of death. Hence, even the name (—*mystery*) is a compound word, importing, say grammarians, ‘to stop the mouth.’” Whitby. He brings authorities to show, that the Eleusinian and Bacchanalian mysteries were full of the most detestable iniquity.
13. *But all things, &c.* : The C. V. darkens the sense of the passage. *For all these things show themselves, when convicted by the light* : Wakefield.
14. *He saith* : or, *The scripture saith* : Wakefield. *The spirit saith* : Newcome. Imp. V. See N., iv. 8 ; Isa. xxvi. 19 or lx. 1.
16. *Redeeming the time* : C. V. *Buying out your time* : Wakefield. “Making the most of your time.” Priestley.
18. *With the spirit* : Either, spiritual gifts ; or, the spirit which the G. breathes.
23. *Is the head of the wife* : See Ns., 1 Cor. xi. 3, 4.—*As Christ is the head, &c.* : C. V. *Even as Christ is the head and saviour of the body of the church* : Wakefield. “It is he, the head, (*viz.* of the church) that preserves that, his body.” Locke.
26. *With the washing of water, &c.* : “By the water of baptism, joined with the preaching and reception of the G.” Locke.
30. *For we are members, &c.* : C. V. *For we are members of his body ; we are of his flesh and of his bones* : Wakefield. *Of his flesh*,—an allusion, as all admit, to the words of Adam, Gen. ii. 24. The church is a part of Christ’s mystical person, as the woman of the person of the first man.*
32. *But I speak* : or, *I mean concerning, &c.* : Wakefield. What is meant by the *great mystery*, seems to have much

* Such is the common apprehension of this passage. Grotius, however, supposes, that “as vs. 26 alluded to Baptism, so does this to the Eucharist, in which the body and blood of Christ are figuratively received.”

divided expositors. But Grotius and most interpreters explain it, as if the union of Adam and Eve were meant by the h. s. to represent, and mystically to signify the spiritual union between the M. and the church. Chandler and Pyle seem to regard it only as a *comparison*, which Paul makes use of to express the intimate union of the matrimonial state, and to recommend the great duties of husbands and wives. The Vulgate Tr. renders,—*marriage is a great sacrament*; and upon this text, ridiculously found the doctrine of the Romish church, that marriage is one of the seven sacraments.

CHAP. VI.

1. *In the Lord*: "So far as their commands agree with the will of God." Whitby.
5. *According to the flesh*: i. e. your earthly masters.
6. *Not with eye-service*: "Not in those outward actions only, that come under their notice." Locke.
10. *In the power of his might*: or, *his mighty power*: Newcome. Wakefield.
11. *The whole armour of God*: "Your profession of the G. may well be compared to a dangerous warfare." Chandler; who adds, "that the Cns. were then laboring under persecution."—*Against the wiles of the devil*: rather, *of the adversary*: Jn. Simpson. *The devices of the accuser*: Wakefield. Harwood is similar.
12. *Not against flesh and blood*: "Not against men only, but against supreme governors and powerful magistrates, against the rulers of this world benighted with error and superstition, against spiritual wickedness in heavenly things." Jn. Simpson's par. "Our combat is not with the body, but with the mind; and the principles that we contend against, are supported by all the powers in the world, civil and religious, Jew and gentile." Priestley. —*Principalities—powers*: See Ns., i. 21, iii. 10.
13. *Having done all, to stand*: C. V. "Having vanquished them, to maintain your ground." Harwood. *And after destroying every enemy, to stand up*: Wakefield.
15. *With the preparation*: or, *Ready shod for the G. of*

peace, as some Trs. Wakefield is similar. "i. e. for preaching the G." Imp. V. "Thus having the best securities against the injuries of persecution." Chandler.*

16. *The fiery darts*: "It was a part of ancient warfare, to make small firebrands in the form of arrows, composed of pitch, tar, and brimstone, which were either shot into towns, to set them on fire, or among the enemies' ranks, to produce disorder. These, being received by the soldiers on their shields, which were covered with iron or brass, were broken or thrown to the ground." Chandler.

Of the wicked: or, *Of the evil one*: "i. e. the adversary of truth and Ctny. (See vvs. 11, 12.)" Wakefield. Harwood. Imp. V.

17. *The sword of the spirit*: or, *The spiritual sword*: "i. e. of God's word." Chandler. Wakefield.

18. *In the spirit*: i. e. out of a fervent mind." Priestley.

— *Watching thereunto*: "Paul still continues the use of military terms, and alludes here to the sentinels of the night, whose office was to prevent surprize." Chandler.

19. *The mystery*: "i. e. the call of the gentiles. See ii. 3-10." Newcome. Also, N., iii. 9; Rom. xvi. 25, &c.

20. *Ambassador in bonds*: "By the laws of nations, the persons of *ambassadors*, of another sort, were sacred and inviolable; and could not be confined." Wetstein.

* C. observes, "that the *greaves* for the legs and feet, to which allusion is made, were of gold, silver, iron, or brass, and were a known part of the ancient armour."

THE
EPISTLE OF PAUL
TO THE PHILLIPPIANS.

CHAP. I.

1. *With the bishops* : " Meaning the presbyters or elders who presided over separate assemblies of Cns., and to all of whom, as to those of the church of Ephesus, Paul gives the title of *bishops* or overseers. See Acts xx. 17, 28." Priestley. Whitby.
3. *Upon every remembrance of you* : Js. Pierce would render,—*For all your remembrance of me* : *i. e.* for all their kind supplies (for which this church had been remarkable) ; " all the obscurity of the place," as he thinks, " arising from Paul's modesty in speaking on such a subject." So also, Harwood.
5. *For your fellowship in the gospel* : or, *For your kind contribution towards the gospel* : " *i. e.* towards my support while preaching it." Js. Pierce. Wakefield. Wetstein.
From the first day : *i. e.* from its first propagation among you.
6. *Until the day* : " *i. e.* as long as you live." Js. Pierce.
7. *Partakers of my grace* : rather, *Contributors to my gift* : " *i. e.* to what I have received, in order to being better prepared for that defence." Js. Pierce. Paley. Harwood. Gilpin. See N., vs. 5. [See also, Ns., 2 Cor. viii. 1, 6, 9, as to a frequent sense of the Gr. (—*grace.*)]
8. *In the bowels of Jesus Christ* : " With what a hearty degree of Cn. love." Pyle's par. *With the tender affections of Jesus Christ* : Wakefield.
9. *And in all judgment* : or, *understanding* : Wakefield. *Discernment* : as some Trs. " The Gr. properly im-

ports 'an acute perception of what is true or false, acquired by practice.'" Schleusner.

- 10. *Approve things that are excellent : or, Distinguish things that differ :* Js. Pierce. Schleusner. Pyle. Wolf. Doddridge.

Without offence : C.V. *Without stumbling :* Wakefield. *Unperverted :* Harwood.

11. *With the fruits of righteousness—by Jesus Christ :* "Abounding in the practice of all Cn. virtues." Pyle.
13. *My bonds in Christ :* or, *My imprisonment in the cause of Christ :* Wakefield. So, Js. Pierce, Newcome, McKnight, &c.—*The palace :* The *Prætorium* (as the Gr. word strictly denotes) was the prætor* or general's tent ; afterwards, on the appointment of civil prætors, a hall of justice. So, Hammond interprets it here ; the prætor, or procurator, in the provinces, often holding the court in his own house, whence the *Prætorium* came to signify his palace (John xviii. 28, xix. 9 ; Acts xxiii. 35). Schleusner, however, taking the word in its primary import, explains it, 'the Prætorian camp or guard,' from Acts xxviii. 16.
15. *Some—preach Christ :* "i. e. Judaizing Cns. probably, zealous for the Law." Whitby. Priestley.
16. *Not sincerely :* "Not without mixture ; i. e. of Jewish ceremonies with the Cn. faith." Pyle. Gilpin. *With no pure intention :* Wakefield. Grotius. Js. Pierce remarks, that the Gr. adverb admits of either of these senses.
19. *That this shall turn :* "i. e. this present malice." Pyle. *This imprisonment :* Wakefield. "This preaching of Christ, of which my bonds are the occasion." Js. Pierce. —*To my salvation :* "i. e. to his deliverance from prison and from persecution." Whitby. McKnight. Pyle. See N., Acts iv. 12. "To his advantage and spiritual comfort," as opposed to *affliction* (vs. 16)." Js. Pierce. Doddridge. Schleusner.

Through a supply of the spirit : "Which was promised in imminent danger, and for which the ap. had occasion, in his defence before Nero." Harwood.

* The Roman *prætor* was originally a military commandant ; but it came afterwards to be applied to a civil governor or magistrate.

20. *In nothing I shall be ashamed: or, That I shall disgrace myself in no respect:* Wakefield. *Shall be put to shame in nothing:* Newcome.
21. *To me, to live is Christ, &c.:* "My life is devoted to this one object, the preaching of the G.: and death, come when it will, will be to my advantage." Priestley. Js. Pierce, however, (with Calvin and Beza) gives this construction to the vs.,—"For Christ is the great gain I propose to myself, whether living or dying."
22. *But if I live in the flesh:* "I am employed while I live, in a laborious and useful service; so that I hardly know what to choose." Priestley. Wakefield trs.,—*But if this life in the flesh, be to me a fruitful employment (viz. in his G.), what I should choose in this case, I cannot say.*
25. *For your furtherance and joy of faith:* C. V. *For your furtherance and joy in the faith:* Newcome. So, Pyle.
26. *That your rejoicing, &c.:* "That by my return once more among you, you may be led to exult, with the greatest triumph in the Cn. cause." Harwood.
28. *An evident token of perdition:* "Which shows them to be an obstinate, incurable people." Pyle. Gilpin. Js. Pierce, however, renders,—"'Which they will esteem a certain evidence of your destruction'; i. e. when these Judaizers saw, that by all their endeavors, they could not prevail upon the gentiles to comply with what they took to be conditions of salvation, (Acts xv. 1) they would regard them as incorrigible, and as given up by God to perdition." "This sort of bigotry," adds P., "is no new thing." McKnight and Harwood adopt this sense.

CHAP. II.

1. *Consolation in Christ: i. e. comfort from the Cn. doctrine, in which we partake.*—*Bowels and mercies: or, affection and compassion:* Wakefield.*
2. *That ye be like minded: or, By having the same disposi-*

* Wakefield supplies what is necessary to the sense, at the close of the vs. (not, as the C. V., at the beginning—*there be*)—*Therefore if, &c. &c. have any power.*

tions : Wakefield. Daniel Scott unites the two former and the two latter clauses,—‘ that ye may be unanimous, maintaining the same love ; having your souls joined together in attending to the one thing’ ; which Doddridge follows. Newcome observes,—“ the ap. forcibly urges unanimity and concord by a redundancy of words” ; [in which, other critics concur.]

4. *Look not every man on his own things* : “ i. e. be solicitous only for his own profit.” Js. Pierce.

6. *Form of God* : “ Not something internal and occult, but that which meets the eyes of men ; * as was the singular prerogative in Jesus, of ejecting dæmons, controlling the elements, raising the dead, &c.” Grotius. So, Cappe, Carpenter, &c., who remark, that to be in the *form of God*,† has doubtless the same general import with being *instead of God* (Exod. iv. 16) ; as was Moses to Pharaoh. Moses was so, by speaking, and acting for a season as God only could speak and act. “ That this phrase does not denote the *nature* of God appears in this, that Jesus *emptied himself* of it (see vs. 7) ; which God cannot do, in any respect, as to his nature.” Fr. Poloni [This is admitted by most critics.]

Thought it not robbery to be equal with God : rather, *Did not regard it as an unjust infringement to appear as ‡ God* : Carpenter. Cappe. [Many critics, however, tr. these words,—*Was not eager in retaining that likeness to God* (or, *divine likeness* : Wakefield) : Js. Pierce. Pylø. Grotius. i. e. he was not ostentatious of his miraculous endowments : they were sparingly exerted, either for the supply of his wants, or to deliver him from danger ; and when displayed, as they almost solely were, for the great objects of his mission,|| his disciples were forbid needlessly to sound them abroad.]

7. *Made himself of no reputation* : or, *Divested himself* :

* So, Mark xvi. 12, (the only place beside in the N. T., where this word occurs) which see.

† Wakefield trs.,—*in a divine form*.

‡ The Gr. (—*to be equal*) is, on all sides, admitted to be wrongly rendered ; as it has the force only of *similitude*, and not *equality*.

|| This was the great purpose of the discipline of his temptation in the desert.

Carpenter. Imp. V. *Emptied himself*: Cappe. Js. Pierce. Wakefield. He did not literally resign these powers; but called forth, as they were, only on special occasions, he appeared as if he possessed them not.

And took—the form, &c.: or, *By taking a servant's form, and appearing like other men*: “i. e. who were without his high distinctions.” Carpenter. Wakefield.

8. *Being found in fashion, &c.*: i. e. “being in condition, as one among the meanest ranks of life.” Cappe.—*He humbled himself*: “i. e. stooping to the meanest offices; such as washing the feet of his disciples.” Grotius.
9. *A name—above every name*: Superior authority to all preceding messengers of the divine will.

10. *At the name*: rather, *In the name*: as most critics. “By virtue of the authority granted him, all should be constrained to submit to God, &c.” Js. Pierce. Others explain it,—“that according to the precept and by the authority of Jesus, all worship shall be paid to the Supreme.” [This, the expression, *bowing the knee*, favors rather than the other.]

In heaven—in earth—under the earth: i. e. of Jew and gentile, the living and the dead. See N., Eph. i. 10.

11. *Jesus Christ is Lord*: ‘Head over all things to his church;’ as Eph. i. 22.

13. *Work out—with fear and trembling*: Js. Pierce, Harwood, Wakefield, &c., render this clause.—*Promote earnestly the welfare of each other*.*

15. *Of a crooked and perverse nation*: rather, *generation or age*: as most Trs. These epithets are applied to the Jews in the O. and N. T., but, as is observed, it is not requisite to restrict them to that people. (See Deut. xxxii. 5.)—*Ye shine*: or, *Shine ye*: as Wakefield. Js. Pierce. Pyle.

16. *Holding forth*: Doddridge and Beza, from the emphasis of this phrase, suppose an allusion in *lights* (vs. 15), to the watch-towers placed at the entrance of harbors, on which fires were kept burning, for the direction of seamen.

* This difference chiefly turns on the rendering of the pronoun, (—your own.)

17. *If I be offered*: or, *If I be poured out as a libation*: as many critics. "i. e. if my blood be poured out as a drink-offering, (Numb. xv. 5, 7,) upon the acceptable sacrifice of your Cn. faith to God." Newcome. See N., Rom. xv. 16.
25. *Your messenger*: Epaphroditus was the bearer of the Phillippian donation to Paul; and this, as many suppose, is all that is here meant. But others tr. this and the next clause,—*Your apostle* (i. e. in this capacity to you) *and my substitute, or, minister of my concerns*: Js. Pierce. Wakefield. Wetstein. Castalio.
27. *Nigh unto death*: "Hence it is clear, that the aps. could not exercise the gifts of healing at their own pleasure, but only by a special impulse or suggestion." Paley. Whitby. Priestley.
30. *To supply your lack of service*: "i. e. in order to perfect or complete your beneficence towards me." Pyle. Js. Pierce. Newcome.

CHAP. III.

2. *Beware of dogs*: "The ap. seems to retort upon the wicked and persecuting Jews, the name given by them to the gentiles." Newcome. (See Isa. lvi. 10-12; Rev. xxii. 15; Matt. vii. 6.)—"With the Jews, as well as other Oriental nations, it was customary to denote particular characters, by the names of those animals, which they resembled. Comp. Matt. vii. 6; Luke xiii. 32; Acts xx. 29." Priestley.

Evil workers: False or deceitful teachers, (2 Cor. xi. 13.)—*Of the concision*: "Circumcision being no longer a rite of entering into covenant with God, was no better than a mutilation of the flesh; and they who still insisted on it, as essential to justification, cut themselves off from Christ. (Gal. v. 2.)" Whitby.

- 3, 4. *In the flesh*: i. e. the Mosaic ordinances.
5. *An Hebrew of the Hebrews*: "i. e. a Hebrew of the purest pedigree; or a Hebrew in language, as well as nation; in contrast with the Hellenistic Jews, who were in less estimation." Newcome. See Ns., Acts vi. 1, ix. 29.

6. *The righteousness*—(or, *justification*) *in the law* : i. e. that which can arise from the Law.
7. *Gain—loss* : These terms are derived from commercial speculation.
8. *Of the knowledge of Christ Jesus* : “ i. e. the knowledge of Ctny. ; as to *win Christ*, is to secure the rewards the G. offers. These phrases have no relation at all to Jesus himself, personally considered ; and the manner in which many enthusiastic persons express themselves on this subject, betrays their weakness.” Priestley.

Have suffered the loss of all things : “ For which I have cast them all away, as goods are thrown overboard, when they bring a ship into danger.” Js. Pierce ; who adds, “ to understand this whole context, it should be observed that Paul carries on an agreeable allegory, in which, all the metaphors are taken from merchants or traders.”

9. *And be found in him* : “ This expression, so much abused by the ignorant and the enthusiast, means simply, ‘ continuing in the profession of Ctny.’ So, by *his own righteousness*, Paul means not moral virtue, which he was far from undervaluing, but that of which the Jewish teachers made so great a boast ; viz., the mere observance of the Mosaic ritual.” Priestley. So, Harwood.

The power of his resurrection : “ viz. in confirming my faith in him, and my hope of salvation through him.” McKnight.—*Fellowship of his sufferings* : “ Probably, the sufferings appointed to his servants, in his cause, and for his sake.” Js. Pierce.—*Conformable unto his death* : “ *Though dying to sin* is several times spoken of, as a conformity to Christ in his death, (Rom. vi. 3, &c.) yet the scope of this place seems to require rather, ‘ dying for his sake.’ (2 Cor. iv. 10–14.)” Js. Pierce.

11. *Unto the resurrection of the dead* : “ That, to glory and happiness, being here meant.” Priestley. Harwood.
12. *Not as though I had*, &c. : Here again, it is observed, are allusions to the Grecian games. Some tr.,—*Not that I have already received the prize, or finished my race.*—*I am apprehended* : “ The ap., playing upon a word, represents himself as made a prize of by Jesus, while himself is desirous of obtaining that for which Jesus

- made a prize of him." Priestley. Wakefield trs.—*I am still pursuing, if after all, I may lay hold on that, &c.*
13. *Forgetting those things—behind*: "Like a true racer, minding nothing else about me, but to keep my eye fixed upon this." Pyle's par.
14. *The prize of the high calling*: or, *for the prize of that invitation from above, by Christ Jesus*: Wakefield. "The judges, seated on an eminence, summon the competitors to enter the lists." McKnight. Comp. with this place, 1 Cor. ix. 25–27.
15. *As be perfect*: "Thoroughly initiated in Ctny." Js. Pierce. Comp. 1 Cor. ii. 6.—*Be thus minded*: "i. e. adhere to this truth, (*viz.* vvs. 8–11.)" Gilpin.
Be otherwise minded: "i. e. if about any thing ye differ." Js. Pierce.
16. *Whereto we have—attained*: "However we may differ as to attainments or opinions, we all so far agree as to the rule of life, the G., as to admit the value of mutual affection and aims." Priestley.
18. *Enemies of the cross of Christ*: Judaizing teachers, who taught the obligation of the ceremonial law; which was abolished by the death of J.
19. *Destruction*: Wakefield trs.—*The ruin of others*. "These men reckon upon your destruction; but will certainly meet with their own." Js. Pierce. See N., i. 28.—*Whose God is their belly*: See N., Rom. xvi. 18.—*Whose glory is in their shame*: "Who triumph in what is really a disgrace to them; *viz.* their zeal for circumcision and the Law." Js. Pierce.—*Earthly things*: "Ordinances and ceremonies of the Law." Js. Pierce. See Ns., Eph. i. 10, ii. 17.
20. *Our conversation is in heaven*: rather, *Our citizenship*: Beza, Hammond, Priestley, &c. The citizens of Rome who went abroad, still retained the 'jus civitatis.' So, Cicero (*de Legibus*). See also Acts xxii. 28." Wolf. Wetstein.
21. *Our vile body, &c.*: or, *These lowly bodies of ours, into the form of his glorious body*: Wakefield.—*According to the working*: or, *energy*: "i. e. received by him from the Father; to whom this act and energy are elsewhere ascribed. (See 1 Cor. vi. 14.)" Js. Pierce.

CHAP. IV.

1. *Wherefore** : Doddridge (and others) annexes this vs. to the close of the former Ch.
2. *Euodias—Syntoche* : These are thought to be respectable females who had been at variance, (as the ap.'s exhortation implies) either with the church, or with each other.
3. *True yoke-fellow* : Js. Pierce (after Chrysostom) supposes the husband of one of these two women to be here meant ; and "who so proper," he adds, "to assist in reconciling them, as he ?" Some of the ancients imagined that the ap. is addressing here, his own wife, who is supposed to be left at Philippi. From 1 Cor. vii. 7, 8, most critics have inferred that Paul was either unmarried, or a widower. Modern interpreters generally, apply the term to some eminent fellow-laborer in the G. ; Grotius, Wolf, Hammond, &c., to Epaphroditus, in particular.

Clement : "The same, as the early Cn. writers say, who was afterwards Bishop of Rome, and the author of an Ep. to the Corinthians, which is still extant." McKnight.

In the book of life : "Paul does not mean that these persons were placed beyond a possibility of falling ; but merely, their general exemplariness, when his Ep. was written." Gilpin. "The *book of life*† is a Judaical idiom, and a very expressive one, as if God kept a book, in which the names of the virtuous were all enrolled, as a pledge for their being remembered and rewarded at the last day." Priestley. See Exod. xxxii. 32 ; Isa. iv. 3 ; Luke x. 20.

5. *The Lord is at hand* : "Coming for the subversion of Jerusalem, and your deliverance from persecution. See 1 Pet. iv. 7 ; James iv. 9." Whitby, Harwood, &c. Grotius refers it, however, to "the final coming of our S., to

* Pierce notices the seeming superfluity of words in this vs., as if Paul thought he could not enough express the greatness of his love and tenderness for them.

† "The allusion is to the public register kept of the names of those, who are entitled to the immunities of a corporation or society ; and it may here be connected with *citizenship* (iii. 20)." Pyle and others.

- judge the world ; believed by them to be just at hand." See N., Rom. xiii. 11.
6. *Be careful for nothing* : properly, *Be anxious, &c.* : as Wakefield and all Trs. See N., Matt. vi. 25.
 7. *Peace of God* : "Which may signify 'great happiness,' as the *river of God* denotes 'a great river'; or, such happiness as God only can bestow." Priestley.—*Passeth all understanding* : *i. e.* is not to be comprehended.
 8. *Are honest* : rather, *venerable* : Schleusner. Harwood. — *Any praise* : "Praiseworthy action ; *praise* being used for what is the cause of praise." Newcome.
 10. *Your care of me hath flourished* : or, *Your concern for me hath now revived* : Wakefield. Harwood.—*Ye were careful* : or, *concerned* : *i. e.* were previously so.
 12. *I know how* : or, *what it is* : Wakefield.
 13. *Through Christ that strengtheneth me* : "*i. e.* the principles and promises of the G." Priestley. Ros. See Ns., iii. 8, 9 ; 2. Cor. i. 19, &c.
 14. *With my affliction* : or, *To relieve my affliction* : Imp. V.
 15. *The beginning of the gospel* : "When the ap. first began to preach Ctny. in Macedonia." Priestley.—*But ye only* : Comp. 2 Cor. xi. 8, 9, and Ns. thereon.
 17. *But—fruit that may abound, &c.* : "*i. e.* that your Cn. profession may produce such fruits, as shall redound to your advantage." Js. Pierce. Harwood.
 18. *An acceptable sacrifice* : "We see how familiar to the Jews, were the rites of their religion, and how they drew from thence, habitually, their figures of speech. If a pecuniary gift was styled a *sacrifice well pleasing to God*, can it be strange, that similar epithets should be applied to so heroic an act of virtue, as that which Jesus manifested in his death?" Priestley. See Eph. v. 2.
 19. *To his riches in glory* : or, *his glorious riches* : Wakefield. "From his abundant ability or resources." Grotius.
 21. *Every saint in Christ Jesus* : "*i. e.* all the Cns." Js. Pierce.—*The brethren* : *viz.* the assistant ministers of Paul ; in contra-distinction from the *saints* named vs. 22.
 22. *Of Cæsar's household* : "Certain freedmen ; as is highly probable (Comp. i. 13)." Grotius. Newcome observes, that some have thought, that not domestics or freedmen of the palace, alone were meant ; but that the phrase might even extend to Nero's family.

THE
EPISTLE OF PAUL
TO THE COLOSSIANS.

CHAP. I.

1. *At Colossæ* : A city of Phrygia, near to Laodicea, which was the capital of that province.
4. *Since we heard* : Pyle, from this, infers that Paul did not himself preach to, and convert to Ctny., the Colossians ; and that he had not even seen them. Whitby, Js. Pierce, Doddridge, and Paley, also adopt this opinion.
5. *In the word of the truth of the gospel* : or, *In the true doctrine of the gospel* : Newcome, Wakefield, &c.
6. *In all the world* : "The most considerable parts of the world ; (as Rom. i. 8.)" Grotius. Perhaps the R. empire, it is observed, may be denoted by the word. See N., Luke ii. 1.
8. *Your love in the spirit* : "Love, according to the true spirit of Ctny." Pyle. "Your love in *your* spirit—your sincere and hearty love." Newcome.
9. *Filled with the knowledge of his will* : Comp. Eph. i. 17. "Have an enlarged view of his purpose, in respect to the calling of the gentiles,—the mystery now revealed." Js. Pierce.
12. *Of the saints in light* : Comp. Eph. v. 8. "To live under Cn. influences, is called a state of light ; and is here opposed to the *darkness* (vs. 14) of their former state." Priestley. Js. Pierce.—In the writings of Paul, the world is often represented as divided into two great empires ; that of *darkness*,—the heathen world, lost in error, ignorance, and sin ; that of *light*,—believers, who enjoyed the privileges and influences of the G. See Acts xxvi. 17, 18.
14. *Redemption through his blood* : See Ns., Rom. iii. 24 ; Eph. i. 7.

15. *The image of the invisible God*: So, 2 Cor. iv. 4. "His representative to man." Carpenter. "All men in a measure bear the *image* of God. Adam was such,* though faintly. Jesus is so, more perfectly, as being a brighter reflection of the divine excellences." Grotius. Priestley. [Comp. 1 Cor. xi. 7—*Man is a glorious image of God*; also, 1 Cor. xv. 49.] Jn. Simpson well adds,—"*The image or likeness of any thing, is essentially different from the thing itself.*"

The first-born of every creature: or, *of the whole creation*: The new, moral creation, is described here and next vs. So, Grotius. Wetstein. Jn. Simpson.—*First-born* is explained by vs. 18. Comp. also, Heb. i. 6; Rev. i. 5; also N., Rom. viii. 29. Jesus, as the appointed head of the new dispensation, is the forerunner of his followers, to an immortal life, through death and the grave. See N., Acts iii. 15.

16. *All things created*†: See Ns., Eph. ii. 10, iii. 9.—*In heaven—in earth*: See N., Eph. i. 10.—*Thrones—dominions—principalities—powers*: See N., Eph. i. 21. As the Jewish church is thought to be styled *heaven*, some apply these terms, borrowed from a celestial hierarchy, to the various ranks and dignities in the Cn., or universal church; similar to the sense, Eph. i. 21, on which, see N. Carpenter, however, explains it, "that all forms of civil authority and rule, will be moulded anew by Ctny."

17. *Before all things*: or, *Above all things*: Wakefield. i. e. Lord of all, in whom, as the bond of union, all are united, whatever be their civil or religious distinctions." Carpenter. *By him all things consist*, properly rendered, is,—*all these things are holden together in him*: as Wakefield and others.

* To extend the comparison—"Adam is the *image* of God, as being the deputed Lord of this lower world; as is Christ, by being made the head of that moral kingdom which God has established among men."

† "When the *natural* creation (which is always ascribed to God) is the subject, a very different phraseology is employed. (Comp. Gen. i. 1; Ps. xc. 5; Jer. xxvii. 5; Acts iv. 24, &c. &c.)" Carpenter.

18. *The pre-eminence* : " In sanctity of life, in miracles, in his instructions, in his restored or second life." Grotius.
19. *Should all fulness dwell* : Castalio and Js. Pierce render this,—*To inhabit all fulness by him* : i. e. the church, which is the fulness or complement of Christ. Comp. Eph. i. 23.
20. *Having made peace* : Comp. Eph. ii. 14–16.—*Things in earth or things in heaven* : See N., Eph. i. 10. Js. Pierce observes, that the sense given to these phrases by Locke (on 'Ephesians') best suits the connexion here, and exactly coincides with the parallel passage in that Ep., (ii. 14)—*He is our peace, who hath made both* (Jews and gentiles) *one*. [Yet he adopts another.]
22. *In the body of his flesh, &c.* : or, *Through the death of his fleshly body* : Wakefield. Imp. V.
23. *To every creature* : or, *To all the creation* : " i. e. Jews and gentiles." Newcome.
24. *And fill up that—behind* : " Paul intimates by this word (*—fill up*) that he did now himself suffer, as before his conversion he had made others suffer, for Christ." Le Clerc.—*Afflictions of Christ* : " The ap. considered it as the plan of providence that a certain measure of sufferings should be endured by this body of which Christ was the head, and rejoiced, that what he endured in his own person, was congruous to that design." Doddridge. *The afflictions of Christ* means either for the sake of Christ ; or such as Christ underwent. See 2 Cor. i. 5." Newcome.
26. *Even the mystery* : Comp. Eph. iii. 4, 9.
27. *Which is Christ* : " i. e. which mystery. This mystery was unfolded, when *Christ*, or the doctrine of Christ, sounded forth among the gentiles, the hope of eternal life." Grotius.
28. *In all wisdom* : " Which may apply, either to the manner in which the aps. conducted their ministry ; or, to the subjects of their preaching,—the doctrine of the G., which is itself true philosophy. See 1 Cor. ii. 6." Js. Pierce.—*Every man* : " This three-fold repetition is not without meaning : i. e. Paul would hereby show, that all national distinction was done away ; Jews and gentiles being alike objects of the apostolic mission." Beza.

Newcome. Js. Pierce.—*Perfect in Christ Jesus* : C. V. *Every one, a grown-up man in Christ Jesus* : Wakefield. “i. e. a mature Cn.” Ros.

29. *Worketh in me mightily* : “Meaning, either the miracles he was enabled to perform, in confirmation of his doctrine (see Gal. ii. 8 ; 2 Cor. xiii. 3) ; or the divine influences upon himself.” Js. Pierce.

CHAP. II.

2. *Unto all riches—of understanding* : Doddridge trs.—*The richest and most assured understanding*. “That they might all concur in a full and certain persuasion.” Js. Pierce.—*Of God and of the Father* : rather, *Of God, even the Father* : as most Trs. “The *mystery* is that of which he speaks, i. 26, 27 ; viz. the calling of the gentiles.” Js. Pierce, Newcome, Pyle, &c.

3. *In whom* : “i. e. in which mystery.” Grotius. Harwood.

8. *Philosophy and vain deceit* : Which Priestley supposes to refer to the Gnostic errors. See marg. N., p. 269. “Through the vain deceit of philosophy.” Pierce.—*Traditions of men* : “Pharisaic traditions ;” as some interpret. “The absurd system of heathen mythology and philosophy.” Harwood.—*The rudiments of the world* : or, *The shadows of this world* : as Le Clerc, Js. Pierce, &c. “by which is to be understood, Jewish ceremonies, which were types and shadows of the doctrine of Christ—the *body* to which the type refers.” Wakefield and others tr.—*elements*, i. e. first principles. Comp. Gal. iv. 3. The Jewish dispensation is called the *world*, because its objects and sanctions were of a worldly nature.—*Not after Christ* : “i. e. whence you would derive a system, very unlike the doctrine of Christ.” Priestley.

9. *All the fulness, &c.* : Comp. Eph. iii. 19, where the same thought is expressed.—*Of the Godhead* : rather, *Of the Deity* : Jn. Simpson, Carpenter, &c., who observe, this whole phrase may be rendered,—‘a plenitude of divine communications.’—*Bodily* : rather, *Substantially* or *truly* : as Fr. Poloni, Carpenter, Pierce, &c. i. e. in opposition to *shadows* spoken of, vs. 8 ; such was the contrast

between the Law and the G. Harwood (referring, of course, in him to Ctny.) renders this vs.—“For in this scheme, all the plenitude of divinity is collectively combined.”

10. *Are complete in him*: or, *Have your fulness in him*: Wakefield. Comp. i. 23. ‘You are complements to each other, as the head and body make the perfect man.’—

Of all principality and power: “i. e. of all the rulers and teachers in the church, whether under the old dispensation, or the new; under the Law, or under the G.

11. *Body of the sins of the flesh*: i. e. the sins of this fleshly body. “A cutting off, not real flesh, but what is of more consequence, fleshly lusts.” Priestley.

12. *Buried with him in baptism*: Comp. Rom. vi. 4.—*Faith of the operation, &c.*: i. e. confidence in the great power of God.

14. *Blotting out the hand-writing*: i. e. cancelling the bond. So, Js. Pierce, Schleusner, Priestley, &c. The word denotes a writing from the debtor to the creditor, acknowledging the debt. The law of Moses was this *hand-writing*, which was *against us*, as being a wall of partition between Jew and gentile.—*Of ordinances*: “i. e. of the ceremonial law, consisting of a great variety of articles, which we were liable to discharge.” Harwood.—*Out of the way*: or, *From between*: i. e. which separated us from each other. Comp. Eph. ii. 14, 15.

Nailing it to his cross: “To transfix with a nail, a cancelled, obsolete bond, seems to have been customary in some parts of Asia, and to this, Paul may allude.” Grotius. Newcome, Doddridge, and Hammond, adopt this thought.

15. *Principalities and powers*: viz. the Jewish hierarchy, the priests and rulers: the death of Jesus, which sealed and ratified the G. dispensation, stripped these last of every authority over those, who were admitted into the community of believers. Comp. vs. 10, and see Ns., Rom. viii. 29; Eph. i. 21. Harwood trs.—“Having pulled down those religious establishments, which were supported by the great and powerful.”

Made a show of them—in it: or, (as some tr.)—*He made them a public spectacle, leading them in triumph by*

him. Newcome (with Origen) renders,—*by it, i. e. by the cross.* “The figure is derived from the usage of military commanders in the Greek and R. conquests.” Schleusner. See N., 2 Cor. ii. 14.

16. *Judge you : or, Call you to account :* Wakefield.—*Meat—drink—holiday :* See N., Rom. xiv. 5. Grotius seeks to show, that Paul has in view, in these particulars, *Pythagorists** (disciples of Pythagoras) as well as Judaizers.

17. *The body :* “*i. e. the substance.*” Js. Pierce, &c. See N., vvs. 8, 9. [This passage confirms the translation there given of the Gr. (*—rudiments.*)]

18. *In a voluntary humility :* or, *Pleasing himself in his* (supposed) *humility*† : Js. Pierce.—*And worshipping of angels :* or, *By the worship of angels :* “It has a show of modesty, not to approach God directly, but to address prayers to angels, and to make use of their intercession.” Grotius. Js. Pierce says, “that this doctrine, which the Jews had received, and the Cn. converts from Judaism brought with them, was in a great measure borrowed from the heathen philosophy, and especially from Plato or Pythagoras ; in reference to which Paul gave his caution against *the deceit of philosophy* (vs. 8).”

Intruding into things, &c. : “Prying boldly into matters, which they know nothing of.” Js. Pierce.—*Puffed up by his fleshly mind :* “Led hereto by his Jewish temper. Comp. 2 Cor. xi. 18 ; Gal. iii. 3 ; Phil. iii. 3, 4, &c.” Js. Pierce. Priestley thinks. “that this clause can refer to nothing, but the Gnostics, and serves to show, that this whole censure was levelled at them.” He says, that “a leading point in their doctrine, was that of emanations from the Supreme, called *angels*, to whom they ascribed, at least, the making of the world and the giving of the Law.”

19. *And not holding the head :* “*i. e. instead of adhering to Christ.*” Js. Pierce, &c.—*All the body, by joints and bands, &c. :* Comp. Eph. iv. 16. *The whole body, suppli-*

* McKnight conceives Pythagorean sectaries to be meant, rather than Judaizers ;—Js. Pierce and Pyle refer it to Judaizers only.

† “The Gr. seems equivalent,” says Newcome, “to ‘a voluntary in humility,’ as in the margin of our English bibles.”

- ed and nourished through the connecting joints, &c.:* Wakefield.—*With the increase of God:* an Hebraism. “i. e. with a very great or divine increase.” Grotius, McKnight, Priestley, &c.
20. *Rudiments of the world:* i. e. from the Jewish ritual. Comp. Gal. iii. 4. See also N., vs. 8.—*In the world:* “Under the Jewish dispensation.” Newcome.—*Are ye subject to?* or, *Are ye imposing upon yourselves?* Wakefield. McKnight. Js. Pierce par’s.—“Why do ye still dogmatize, i. e. require compliance with ordinances, [viz. the precepts of the ritual Law, which follow, vs. 21] &c.”
21. *Touch not:* rather, *Eat not:* as Wetstein, Wakefield, and most Trs. [Such is the import of the words, 2 Cor. vii. 16; and many classical authorities are found for the same.]
22. *Which all are to perish, &c.:* “i. e. these precepts pertain to things perishable in their very nature.” Priestley. But many critics deem the version of our Trs. faulty. So Harwood, who renders,—“All which things tend to harm, when they are abused.” Js. Pierce, Newcome, Ros., &c. (on the contrary) tr.—*All which (meats) are (i. e. were so intended) to be consumed for our use.*—*Doctrines of men:* i. e. Pharisaic traditions. See however N. and marg. N., vs. 20.
23. *Will worship:* i. e. the worship of angels (vs. 18).—*Neglecting of the body:* or, *Bodily abstinence:* As in the maxims, vs. 21.—*Not in any honor—flesh:* “Are of no estimation, but as serving to gratify a carnal or Jewish mind.” Js. Pierce.* Pyle.

CHAP. III.

3. *Are dead:* i. e. to the obligations of the Law. Comp. ii. 12, 20.—*Is hid:* rather, *Laid up:* “i. e. as in a store-room, ready for future use.” Js. Pierce. Wakefield. Pyle. Newcome observes, that the Gr. (*—is hid*) is opposed to

* The expression has the same import, as P. thinks, as the clause, vs. 18,—*Vainly puffed up by his fleshly mind.*

the Gr. (*—shall appear, or rather, be manifested, vs. 4*) and is explained by it: ‘*to wit, as Christ is invisibly with God, so your life is with God; deposited, treasured up with him, to be bestowed on you in his good time.*”

5. *Mortify therefore—upon the earth: or, Let your members therefore be dead to these earthly things:* Wakefield. Imp. V.

Covetousness: or, Inordinate desire: Wakefield. So, Harwood, Pyle, &c. Hammond and Locke have shown, that the Gr. word is used in Paul’s writings, for those gross impurities, to which the heathen were so notoriously prone. It is called *idolatry*, as being countenanced by the rites and practices of idolatrous nations.

9. *The old man: i. e. your heathen state, your former self.* Comp. Rom. vi. 6; Eph. iv. 22.

10. *The new man: Your Cn. state, your new self.—Him that created him: “i. e. Jesus Christ.”* Ros. Comp. Col. i. 16; Eph. ii. 10. Believers, by the new creation, are formed after the image of Jesus, their creator, as man was originally formed after the image of God in the natural creation.

11. *Christ is all and in all: i. e. To be a Cn., is all that is regarded in all classes of believers.* So, Priestley, Pyle, &c.

14. *Bond of perfectness:* The Gr. word (*—perfect*) denotes believers eminent in knowledge and virtue. (See i. 28, iv. 12; Eph. iv. 13: 1 Cor. ii. 6.) The noun therefore expresses here, the virtues of the Cn. character. Love is the band or girdle of these virtues; it comprehends them all.

15. *Peace of God: See N., Phil. iv. 7.—To the which—body: “God intending to cement you all into one Cn. society.”* Pyle’s par.

16. *Psalms—hymns, &c.: Comp. Eph. v. 19.—With grace: or, thankfulness:* Newcome. Wakefield.

17. *In the name of the Lord Jesus: “Such as become the Cn. character.”* Harwood.—*God and the Father: rather, God, even the Father:* as most Trs. See N., ii. 2, 18–25.* Comp. Eph. vi. 1–9.

* “The first vs. of Ch. iv. does so plainly conclude this, that it

CHAP. IV.

2. *Continue* : or, *Persevere* : as Wakefield. Pierce infers, from the connexion in which this exhortation occurs, that the ap. had a particular reference to the perilous circumstances of Cns. at that time. The parallel passage, Eph. vi. 18–20, confirms this conclusion.
3. *A door of utterance* : See N., 1 Cor. xvi. 9.—*The mystery of Christ* : See N., ii. 2.
5. *Them that are without* : “ i. e. the unconverted heathen.” Newcome.
6. *With grace* : C. V. *Gracious* : Wakefield. *Courteous* : Pyle, &c. See N., Eph. iv. 29.—*Seasoned with salt* : “ i. e. tempered with discretion.” Js. Pierce and others. P. observes, that “ salt is put for ‘ wisdom,’ both in sacred and profane authors.”
9. *Onesimus—one of you* : The fugitive slave of Philemon, a citizen of Colossæ ; and who fills a large place in that little Ep.
10. *Aristarchus* : Of whom mention is made, Acts xix. 29, xx. 4.—*And Mark* : “ Paul’s displeasure against him, on account of his desertion, it is evident, lasted not long. See Acts xv. 38.” Whitby.—*Commandments* : or, *About whom ye have received instructions* : Wakefield. Js. Pierce says,—‘ a message.’ “ Commendatory letters;” viz. from Barnabas.” Grotius.
11. *Of the circumcision* : “ From which, it is likely, that all whose names preceded, were Jews.” Priestley.
12. *Epaphras* : A citizen of Colossæ probably. So, Pierce. See i. 7.
13. *Hierapolis* : “ A considerable city in Phrygia Major, not far from Laodicea and Colossæ. It was so named, i. e. the Holy city, from the multitude of its temples.” McKnight.
16. *From Laodicea* : Not an Ep. written by the Laodiceans, but that of Paul, written to the Cns. at that place,

is unaccountable how it happens to begin a Ch., the topic of which is wholly new.” Pyle. Doddridge and others, begin Ch. iv. from vs. 18 of Ch. iii.

and which the Colossians would receive from them. So, Grotius, Knatchbull, and Newcome.*

17. *Archippus* : "Jerome says, he was a deacon.—What follows, some interpret, as conveying a rebuke ; but the admonition does not require to be so taken, and especially as compared with Philem. vs. 2." Hammond. Whitby. McKnight.

* This, as many suppose, was the Ep. which in our collection, is now addressed to the Ephesians ; and that it was originally sent to the Laodiceans. See marg. N., page 429.

THE
FIRST EPISTLE OF PAUL
TO THE THESSALONIANS.

CHAP. I.

1. *Of the Thessalonians* : " The history of their conversion is found Acts xvii. 1-14. Thessalonica was a large, populous city, the metropolis of Macedonia." Doddridge. See N., Acts xvii. 1.
3. *Your work of faith* : or, *The activity of your faith* : Wakefield. " Your desire to understand and exhibit the Cn. religion." Schleusner.—*Your labor of love* : " Labors which were prompted by their love." Benson.—*Patience of hope* : " An enduring and constant hope." Ros. "*Patience* built upon the *hope* of eternal life ; of which hope, *Christ* is the source. See Rom. v. 3." Grotius.
4. *Your election* : " *i. e.* to the honor and privileges of Cns." Benson. So, Whitby and McKnight.
5. *In power, &c.* : " *i. e.* attended with the miracles wrought by the ap. or his assistants ; *in the holy ghost** denotes the gifts of the h. s. imparted to the Thessalonians : by *much assurance* is meant, with full and abundant conviction to your minds." Benson.
8. *That we need not speak to any thing* : C. V. *That we have no need to say any thing about you* : Wakefield. " So as to render encomiums from us entirely needless." Harwood.
9. *For they themselves show of us* : " In all the places we visited, we were told." Harwood.

* Wakefield tra.—with the power of the holy spirit.

CHAP. II.

2. *With much contention* : "i. e. in the midst of much danger." Benson.
3. *Not of deceit* : "i. e. did not spring from imposture." Benson.—*Nor of uncleanness* : rather, *nor with impure views* : Wakefield. Schleusner, very similar.
5. *Nor a cloak of covetousness* : "Never acted from any self-interested views." Harwood.
6. *Have been burdensome* : This is by some understood of apostolical authority, shown in severity and punishment ; the meaning of the Gr. word (2 Cor. x. 10), favoring this sense. So, Beza, Hammond, and Wolf. But Doddridge and McKnight, with most critics, explain it of the 'maintenance,' to which the rank and services of Paul gave him a title.
8. *As a nurse* : rather, *As a nursing-mother* : Wakefield. Chandler. Imp. V.—*Our own souls* : rather, *Our own lives* : Wakefield. Benson. Pyle. "To spend life for you." Grotius.
12. *His kingdom and glory* : an Hebraism. *His glorious kingdom* : Wakefield. Benson.
14. *Became followers* : rather, *Became like the churches, &c.* : Wakefield. So, Harwood.—*The churches—in Christ Jesus* : "i. e. the Cn. churches in Judæa." Benson.
15. *Are contrary to all men* : "The Jews have had the character of an obstinate people, and of being inimical to other nations, from Tacitus and Juvenal, and especially their own historian, Josephus. They have also been styled a seditious people, given to riots and tumults ; but the epithets applied to them here by the ap., are grounded upon their impeding the spread of the G., especially among the gentiles." Benson.
16. *Forbidding us to speak* : "They are true 'dogs in the manger,' (Luke x. 52)." Grotius.—*To fill up their sin alway* : "i. e. the measure of their sins ; as Matt. xxiii. 32." Ros.—*To the uttermost* : "i. e. 'till they be consumed.'" Whitby. Schleusner. "'To the greatest extremity' ; not at Jerusalem only, but every where else, in their various settlements in heathen countries." Dod-

dridge. "*At last*, punishment is near* ; truly, the destruction of their nation, an image of the judgment to come." Grotius. Benson. McKnight.

17. *Taken from you for a short time* : Wakefield trs.—*Bereaved of you, our children, at a moment's warning* : So, Schlousner. Benson and Pyle remark, that the Gr. (*—taken away*) is most emphatical ; being applied 'to a dying parent taken from his orphans.'
18. *Satan* : "*i. e.* our implacable enemies, the Jews." Harwood. "Ill-disposed persons." Gilpin. "Paul, when he fled from Thessalonica to Beræa, (Acts xvii) proposed to be absent only a few days, till the rage of the Jews was abated. Accordingly he made two attempts to return. But the coming of the Jews from Thessalonica to stir up the people in Beræa, frustrated his design and obliged him to leave Macædonia." McKnight.
19. *Crown of rejoicing* : rather, *of triumph* : Wakefield ; or, *boasting* : Le Clerc. McKnight, &c., suppose an allusion to the crown of the victors in the Grecian games.

CHAP. III.

3. *That we are appointed thereunto* : "To which our principles necessarily expose us." Harwood.
5. *Lest the tempter* : "Called Satan, ii. 18,—a love of ease, a fear of persecution, or some other worldly views. These were great temptations to the Thessalonians, to throw off Ctny." Benson. "Lest you should be shaken by the persecutions which I suffer." Newcome.
7. *By your faith* : rather, *your perseverance* : Wakefield. "Adherence to the G." Harwood.
8. *We live* : "Live to purpose ; enjoy life." Priestley. Grotius. [*Life* in the the SS. is repeatedly put for 'happiness.']
10. *That which is lacking in your faith* : "The instructions which, by my short stay among you, were left incomplete." Pyle's par.

* This Ep. is supposed to have been written about A. D. 52 ; a little less than twenty years previous to the destruction of Jerusalem.

11. *And our Father* : properly, *Even our Father* : See N., Col. iii. 17.—*And our Lord Jesus Christ* : The ap.'s missionary journeys and labors was under the immediate direction of his master, who occasionally appeared to him for his guidance and encouragement. So, Priestley. See N., 2 Cor. xii. 8 ; also marg. N., page 237.

CHAP. IV.

3. *Should abstain from fornication* : " In particular, by abstaining from all debauchery and lewdness." Benson's par.
4. *His vessel* : " i. e. his body ; as most critics.* So, 2 Cor. iv. 7. Wetstein (and others) understand, *his wife*.—*In sanctification and honor* : " As if you were vessels appropriated to sacred uses." Priestley.
6. *In any matter* : rather, *In this matter* (viz. vvs. 3–5) : Wakefield, Benson, and most critics. " *To go beyond and defraud*, have reference to the injuries done to others by such criminal indulgencies " Gilpin. Priestley.
8. *Despiseth* : " i. e. such admonitions as too minute and severe." Benson.—*Hath given—his holy spirit* : " Thereby qualifying us thus to teach and warn mankind." Benson. " Which spirit, by such practices, you will grieve and even quench. Comp. v. 19, Eph. iv. 30." Grotius.
11. *To do* (or, *mind* : Wakefield, Benson, Pyle, &c.) *your own business* : " The objection to Ctny., that it was an idle profession, was very frequent with the heathens ; as appears from Tertullian's ' apology.' " Gilpin.
14. *Which sleep in Jesus* : Wakefield trs.—*Then must God, through Jesus, bring with him, &c.* Others connect *in Jesus*, (as in the C. V.) ; i. e. departed Cns.—Hammond, Mede, &c., apply these words to those who had suffered on account of their faith ; † which aggravating cir-

* " Cicero also calls the human frame by this term (Tusc. Quæst.) ; and Barnabas styles (in an Ep.), our Lord's body, *the vessel of his spirit*." Benson. Grotius also remarks, that " the Rabbi Akiba calls the body, *an instrument* ; and truly it is so, *to wit*, of the mind."

† Wakefield trs., in vs. 16, (*the dead in Christ*)—*they who have died in the cause of Christ* ; agreeably to the above opinion. Yet

cumstance had caused so excessive grief. Benson says, "there is no evidence that any of the Thessalonian Cns. had suffered martyrdom."

15. *We which are alive* : "Paul certainly thought it possible, that he might be alive at the time of the general judgment, as appears not only from these, but from other passages." Grotius. [See N., Rom. xiii. 11 and marg. N.] Benson (after Chrysostom and Theodoret) replies to this, that "the ap. does not, by the use of the first person (*we*) necessarily mean himself, but may be speaking in the name of those Cns., who shall then be found alive on the earth."—*Shall not prevent* : rather, *be or go before* : Wakefield. Imp. V. "Shall have no advantage above." Pyle.
16. *With the trump of God* : "*i. e.* a loud-sounding trumpet." Benson. Harwood. Wakefield. "Many critics conclude from this passage, vvs. 15–17, that it was—(1) the opinion of those early Cns., that Jesus was soon to return to earth, and commence there a glorious reign. (2) Hence they bewailed the lot of their deceased friends, who could not, as they thought, partake in its offices and honors. (3) They pictured to themselves this advent under the image of a triumph by a victorious prince." Ros.

CHAP. V.

1. *The times and seasons* : rather, *The exact time* : Wakefield. Benson. Priestley. Pyle applies these terms severally to the two events of which the ap., he says, had been speaking ; viz. the destruction of the Jewish nation pointed at, ii. 16 ; and the universal judgment at the end of time, close of the last Ch.
2. *Know perfectly* : "*i. e.* of this you are fully persuaded, and it is enough to know." Harwood.—*Day of the Lord* : Hammond applies this phrase to the destruction of Jerusalem ; Le Clerc and Benson to the universal

he, most perversely, trs. otherwise, the like clause, vs. 14, where the preposition (which is not the same) much more clearly justifies this construction.

judgment. Whitby conceives the ap. to be treating of both events.—*As a thief in the night** : Our S.'s own comparison, Matt. xxiv. 43.

3. *When they shall say, &c.* : "This circumstance also is mentioned by our L., (Matt. xxiv. 39, 40) and from him, doubtless, Paul took it." Chandler.
4. *In darkness* : *i. e.* in a state of ignorance.
7. *They that sleep—they that be drunken* : "Some men pass away the night in sleep ; others in revelling." Benson. "Raphelius produces passages from Polybius, to show, that by the heathen it was held disgraceful to be seen intoxicated in the day-time." Chandler.†
8. *The breast-plate, &c.* : Comp. Eph. vi. 14, 15, where these military images are slightly varied.
9. *Unto wrath* : *i. e.* the end of the G., is not punishment.
10. *Wake or sleep* : "*i. e.* be living or dead." Priestley. Here is a striking instance of the ap.'s using a word in different senses, without giving any notice to the reader. "Paul has used the word *sleep* in this passage, in three senses ; *viz.* for 'natural sleep' (vs. 7), 'sloth or security in vice' (vs. 6), and the 'sleep of death,' in this vs." Benson.
19. *Quench not the spirit* : Grotius and Lord Barrington suppose here, an allusion to the flame of fire in which the h. s. came down on the day of *Pentecost*. "The spiritual gifts, like the fire on the altar, could only be kindled from heaven ; but might be stirred up, fed with fuel, or quenched by men." Benson.
20. *Despise not prophecyings* : Harwood and Priestley interpret this word of 'religious instructions or exhortations in general.' Comp. 1 Cor. xiv. and Ns. thereon. From that Ch., it appears that this gift was much undervalued in comparison with the gift of tongues, which, though more showy, was of less use.
21. *Prove all things* : "This precept may have been originally meant for those spiritual men, who had the gift of

* "The *rigils* which were early instituted in the church, were founded on the literal conclusion, drawn from this comparison, and the 'parable of the virgins,' that our S.'s coming to judgment will be in the night." McKnight.

† Who adds, "I wish this were equally true among us."

discerning spirits. But it may be well taken in a wider sense by all Cns. ; as a direction to try all doctrines by the word of God. McKnight. Whitby.

23. *Spirit and soul and body* : This three-fold division of man was made by many of the Gr. philosophers (Pythagoreans, Stoics, &c.) ; the *spirit* denoted the mind or governing part ; the *soul* was the sensitive soul, the seat of the passions, affections and appetites. So, Benson and Priestley. [That Paul does not hereby mean to approve, still less to teach this or any theory on the subject, is admitted by most critics.*]

Callefth you : "i. e. into the privileges of the G." Harwood, Pyle, &c.—*To do it* : "Perform his part for your attainment of its blessings." Pyle.

27. *Charge you by the Lord* : This was a solemn form of adjuration ; and from the example of our S.'s reply to one, (Matt. xxvi. 63) as well as the ap. here, it appears that such are not improper on solemn occasions." Whitby. Benson. Priestley.—*Be read* : "Hence it is plain that this Ep. (and perhaps all the others) was sent, in the first instance, to the elders of the church." McKnight. Beza supposes the three vs. (25–27) to be confined to them.

* "The ap. chose, (as the scriptures generally do,) to speak in the popular style, and did not go to set them right in philosophy." Benson.

THE
SECOND EPISTLE OF PAUL
TO THE THESSALONIANS.

CHAP. I.

5. *A manifest token* : Wakefield trs. this vs.,—*A proof of the just appointment of God in vouchsafing that kingdom of God, for which ye can even suffer.*—*Of the kingdom of God* : Either the Cn. church may be meant ; or a future state of blessedness. Harwood adopts the first ; most other interpreters, the latter sense.*
7. *And to you* : or, *But to you*, &c. : Benson ; [there being a contrast plainly meant between the fate of the oppressors and the oppressed.]
Rest with us : “ i. e. the aps. and preachers of Christ.” Chandler. Pyle.
10. *Because our testimony*, &c. : This parenthesis, as it now stands in our C. V., is to the injury of the sense. Most critics place the words, *in that day*, at the entrance of the vs. Benson, Imp. V., and others tr.—*In that day when he shall come*, &c. ; *for our testimony among you hath been believed*. Grotius, however, whom Chandler follows, renders—“ *because our testimony to you shall be believed in that day* ; i. e. this very account we now give you (vvs. 6–9), shall be then abundantly verified.
11. *Calling* : “ Put, by a figure of speech, for the glory and felicity to which they were called.” Benson.—*Work of faith* : “ i. e. the fruits or effects of faith.” Benson. The words, *with power*, most critics transpose,—*and fulfil with power*, &c.
12. *According to his grace* : “ i. e. gracious intention.” Priestley.

† This phrase repeatedly recurs in the Evs., where it is of various import ; but where the sense given by Harwood, is a very frequent one. See N., Matt. x. 7.

CHAP. II.

1. *By the coming* : This appears (as is observed) as a solemn attestation of the ap., meant to rouse the attention of his readers to what he was going to say, in respect to that great day. But it is, properly, *As concerning the coming* : Wakefield, Chandler, Wetstein, &c.
2. *By spirit* : "Pretended revelation." Priestley.—*Nor by word, nor by letter* : "Nor the misrepresentation of any thing I may myself have said or written to you." Pyle. Benson and McKnight favor the idea that an Ep., to this effect, had been forged in Paul's name.—*That the day of Christ is at hand* : See Ns., 1 Thess. iv. 15 ; Rom. xiii. 11.
3. *A falling away first* : i. e. a great defection or apostacy. Benson, Priestley, Harwood, &c., with Bp. Newton, Bp. Hurd, and the majority of protestant critics, apply this noted passage to the rise and power of the Romish church, which was a monstrous defection from pure Ctny. "*Man of sin and man of perdition* are Hebraisms," says Benson, "to denote an eminently notorious and wicked man, who shall perish with a great and signal destruction."* The Papists seek to evade this application of the passage by urging, that the epithets being in the singular number, only one person can be meant by them. This, however, is easily disproved from the scripture-use in many other examples ; as *the adversary, the deceiver, the antichrist, &c.* ; terms which describe a number, and therefore may here denote a spiritual tyranny exercised by a succession of men.† Thus, Benson and McKnight.

Eminent critics there are, however, who resolve and

* Some protestant critics, however, would, by no means, thus confine it ; but conceive that it extends to all civil establishments of a corrupt Ctny. ; of which the Romish church is only one, though a very conspicuous feature.

† "Some of the Papists," says Benson, "would make the *falling away* to be the revolt of the protestants from the Catholic church, at the Reformation ! And so, by a strange *legerdemain*, they are to be the *man of sin*, or his forerunners at least !"

apply this prophecy wholly otherwise :—some of them, curiously enough. Hammond takes *Gnosticism* (see marg. N., page 269) to be the grand ‘apostacy,’ and *Simon Magus*, the ‘man of sin’; Grotius refers the latter term to *Caligula*, explaining the ‘apostacy,’ of the wickedness and impiety of his reign; and Wetstein found a key to it, in another point of the Roman history. Lastly,—Le Clerc, Whitby, and Ros. refer ‘the day of the Lord’ to the *destruction of Jerusalem*; the ‘apostacy’ to the *revolt of the Jews*; the ‘man of sin’ to the *false prophets* and *Messiahs* who urged them on to revolt, and to the *zealots* in particular (see N., Luke vi. 15). He who ‘restrained the apostacy’ may have been the emperor *Claudius*, during whose reign, the Jews remained quiet.

4. *That is called God, or that is worshipped*: Wakefield trs.—*That entitleth himself a god, or demandeth reverence*: “i. e. above even the imperial dignity and authority.” Benson. Harwood. The word (—called) shows that Paul is here speaking of civil authorities, which are styled *gods*, (see Ps. lxxxii. 6) and particularly of the R. emperors, whose title was—*august*; (here signified by what our C. V. renders, *that is worshipped*).—*As God*: “As if he were the immediate vicegerent of God.” Priestley.—*In the temple of God*: “i. e. the very Cn. church itself.” Benson. “By sitting in the temple, &c. the ap. seems to insinuate, that he would profess the Cn. religion, and usurp power and authority, not without the church, but in it, which he would long exercise.” McKnight. Benson.—*Shewing himself, &c.*: rather, *Publicly declaring that he is a god*: “i. e. though professing to be an ecclesiastical power, usurping and exercising civil authority.” Chandler. Wakefield.
6. *What withholdeth*: “i. e. the R. empire.” So, Benson, Newcome, Pyle, &c. This, the Cn. fathers also, understood to be the *restraining* power. “Ye know, i. e. he had explained this to the Thessalonians, when he was with them.” Newcome.—*In his time*: “i. e. the season best calculated for the success of his usurpation; more especially after the authority of the R. emperors in the West, was subverted by the inroads of the northern barbarians. Soon after which time, the bishops of Rome made themselves the sovereigns of Rome.” McKnight.

7. *Doth already work* : or, *Is showing itself already* : Wakefield. "i. e. the causes and principles of this apostasy do already exist." Priestley. Chandler says, "Hence called a *mystery* : in that it lies hidden, and works covertly."—*Letteth* : or, *Hindereth* : as modern Trs.—*Until he* (i. e. the imperial power) *be taken out of the way*, "i. e. be wholly subverted." Chandler.
8. *With the spirit of his mouth* : "This may mean his word in the G., the true knowledge of which may contribute to the downfall of the church of Rome ; or, it may express figuratively, the ease with which our Lord will destroy this power." Priestley. [Chandler and McKnight adopt the first ; Benson, the last.]—*By the brightness of his coming* : "The manifestation of the G. in its purity and lustre." Chandler.
9. *After the working of Satan* : "This anti-Cn. power will advance itself by the most wicked means, making use of pretended miracles, (*signs and lying wonders*) and other unrighteous artifices, to increase his power." Priestley.
10. *Deceivableness of unrighteousness* : "i. e. every unrighteous deceit." Benson. Chandler. *Every wicked seduction* : Wakefield. Doddridge and McKnight refer this to the 'pious frauds' and legends of the Romish church.—*That perish* : "Those who are abandoned to wickedness." Benson. "In a state of final perdition, while guilty of religious imposture." Newcome ; [who obviously, therefore, refers *in them*, &c. to the deceivers, not to the deceived.]
- Believe a lie* : "The spurious doctrine of false teachers." Schleusner. *That lying power* : Wakefield.
- That they all* : or, *To the end that*, &c. : as some Trs. *So that all will be*, &c. : Imp. V. "That expresses the event." Newcome.—*In unrighteousness* : or, *In such deceit* : Wakefield.
13. *From the beginning* : "i. e. of our preaching the G." Hammond. Whitby.
15. *The traditions* : or, *doctrines* : Wakefield. Chandler. Benson. "That is,—unwritten traditions, transmitted from age to age, (which the word sometimes signifies) are not here meant." Chandler.

16. *Through grace* : or, *Graciously given us* : Wakefield.
 "Hath, through the G. scheme, inspired us with everlasting consolation, &c." Harwood.

CHAP. III.

2. *Have not faith* : or, *Are not faithful* : "i. e. not to be confided in, though nominally Cns." Chandler.
 3. *From evil* : or, *the evil one* : Benson. Hammond. McKnight. "i. e. Satan or the adversary, viz. of the G.; the unbelieving Jews."
 5. *The patient waiting for Christ* : "i. e. for his second coming." Benson and others. "But the Gr. literally signifies,—'the patience of Christ,' as Chandler remarks; perhaps meaning therefore, "such patience as he exercised; as the *patience of Job* (James v. 11) is that patience, of which he was so great an example.
 8. *Eat any man's bread for nought* : "i. e. live at any man's expense." Priestley.
 9. *We have not power* : rather, *no authority or right* : Wakefield. Newcome.
 10. *If any would not work* * : "This seems to have been a proverb both among Jews and heathen." Benson.
 12. *Their own bread* : "i. e. the bread earned by their own industry." Newcome.
 14. *Mark that man* ; Which Grotius and Le Clerc would interpret,—'signify that man in an epistle to me; I will then determine upon what the spirit hath dictated.'
 15. *Count him not as an enemy* : They were not to excommunicate, but to endeavor to reclaim.
 16. *The Lord of peace* : i. e. Jesus Christ, as most interpreters think; whom Isaiah designates (ix. 6) *Prince of peace*.—*Always, by all means* : i. e. at all times and in all respects.

* By the laws of Solon, idleness was discouraged, and by those of Draco, it was punished with death." Chandler.

THE
FIRST EPISTLE OF PAUL
TO TIMOTHY.

CHAP. I.

3. *As I besought thee, &c.* : or, imperatively, *Continue at Ephesus, as I besought thee when, &c.* : Wakefield. Knatchbull. Castalio. Some connect this vs. with vs. 18 ; making all which intervenes, parenthetical.
4. *Fables and endless genealogies* : Some interpreters explain this of the Jews' valuing themselves on their descent from the patriarchs, and tracing their pedigree through a long line of generations. So, Doddridge and Pyle. Benson, Hammond, and Grotius, rather refer the ap.'s description to the Gnostic fiction of the genealogy of the *Æons*, i. e. various orders of angelic spirits derived from the Supreme.—*Minister questions* : “ i. e. promote fruitless debates.” Benson.—*Godly edifying—faith* : “ i. e. improvement in Ctny.” Harwood.
7. *To be teachers of the law, &c.* : Comp. vs. 4. “ The whimsical generation of the *Æons* carried the show of profound knowledge ; though they understood neither what they said, nor about what they talked so confidently. (See vi. 20, 21 ; 2 Ep. ii. 16, iv. 4).” Benson. Lightfoot, on the other hand, refers this to the intricate pedigrees of the Jews, in order to prove themselves priests and Levites ; in which, says Josephus, they felt obliged to be very exact, and had genealogies preserved for two thousand years.
8. *Lawfully* ; “ i. e. agreeably to the end for which it was given.” Newcome, Pyle, Benson, &c. ; “ that is, not esteeming it (the Jewish ceremonial law) of the same necessary and perpetual obligation with the moral.”
- 9, 10. *For the lawless and disobedient* : “ The ap., as some think, had the ten commandments in mind, in this enu-

- meration ; but if so, he has not followed the regular order in which they stand." Benson.
14. *With faith and love, &c.* : *i. e.* in producing (*viz.* in Paul) that faith in Jesus, and love to him. So, Benson, Pyle, &c.
15. *A faithful saying* : or, *A true doctrine* : Wakefield.—*I am chief* : Benson trs.—*I am first* : *i. e.* 'who, from a blasphemer and persecutor, am become a Cn.'; "and this," he adds, "conforms to the words, vs. 16."* "But it is contrary," says McKnight, "to the account given in the Acts, ii. 34-41, vi. 7."
18. *The prophecies which went before* : "Some prophecy pointing out Timothy, as qualified to be a preacher of the G. ; and from other circumstances, it is evident that such a spirit of prophecy was then in the church." Priestley. So, Grotius and most critics. Jn. Simpson renders,—*To former instructions unto thee.* Harwood, very similar. Wakefield (following a slight change in the Gr.) trs.,—*By the authority, which as a teacher, belongeth to me.*—*By them* : *i. e.* agreeably to such indications.
20. *Delivered unto Satan* : "*i. e.* expelled from the Cn. church." Harwood. Priestley ; while Grotius and others explain it, of the miraculous infliction of some disease. See N., 1 Cor. v. 5. Critics observe, that they do not appear to have been reclaimed, but rather to have become worse. Comp. 2 Tim. ii. 17, 18, iv. 14.

CHAP. II.

4. *To be saved* : *i. e.* become professors of the G. (as the next clause explains) ; by which they were saved from idolatry on the one hand, and Judaism on the other. So, Newcome and McKnight. See N., Acts ii. 47.
6. *To be testified, &c.* : "*i. e.* an eminent and steadfast witness of the truth, in the age in which it was appointed he should live and die." Benson. Castalio and others

* Hammond, Wolf, and Schleusner, render this (vs. 16)—*in me especially.*

connect this with vs. 7,—*a doctrine to be borne witness to in due season, of which, I am, &c.*

8. *Without wrath and doubting* : “i. e. free from the passion generated by idle disputes ; such as, the admission of the gentiles, the perpetuity of the Jewish law, &c.” Benson. Doddridge and Schleusner, however, explain *doubting*, of the want of faith in prayer.
9. *Not with braided hair* : “i. e. not ‘so much’ or not ‘only’ with.” Newcome. “Such things were not their principal ornament ; for I do not imagine that Paul meant to banish every thing which is thought ornamental in dress.” Priestley.
14. *But the woman* : “i. e. the inequality which was by the creation, became greater by the fall.” Benson. Wakefield trs.—*But became a transgressor through the error of the woman.*
15. *She shall be saved in child-bearing* : (1.) Schleusner, (like Chrysostom and other Fathers) conceives that the Gr. word denotes not so much the *production*, as the *education* of children ; and his comment is,—“Yet shall she, equally with her husband, attain salvation, if she contribute with him to the public good, by the rearing and wise education of children.” (2.) Hammond, Doddridge, McKnight, and Knatchbull, refer the *woman* to Eve or the virgin Mary ; as the mother of the M., the promised seed, who was to *bruise the serpent’s head* ; i. e. ‘she shall be saved by her seed.’ (3.) The solution of Locke, Whitby, Benson, Harwood, and Newcome, is better than either ;—viz. “she shall be preserved through the perils of child-birth, (i. e. the curse pronounced for that first transgression, shall be greatly mitigated) if she* continue, &c.”

CHAP. III.

1. *Of a bishop: or, an overseer* : Wakefield. See N., Phil. i. 1.
2. *The husband of one wife* : “Not guilty of polygamy, nor of causeless divorce.” Newcome. “Many absurd inter-

* “See a like change of number, Ps. cxxvii. 5.” Newcome. Wakefield trs.—*Their offspring will be saved, if they, &c.*

pretations were put upon this text, by the early Cns. ; some inferring that a minister must, in no case, marry a second time ; while in the Russian church, it was deemed essential, that he should be a married man ; so that his office ceased, when his wife died." Priestley.

3. *Not given to wine, no striker, &c.* : "It may seem strange, that any mention should be made of such vices as these, existing among Cns., and as disqualifications for the office of a *bishop*. But it only shows that the profession of Ctny. did not immediately and necessarily reform men's conduct, but that this was the work of time." Priestley.
6. *Not a novice* : "i. e. a new convert ;" as all critics.—*Of the devil* : rather, *the accuser* : i. e. such as watch for occasions of calumniating the Cns." Erasmus, Benson, Newcome, Jn. Simpson, &c. So also, next vs.
7. *That are without* : "i. e. the unconverted ; with whom he formerly conversed." Harwood, Pyle, &c.
8. *Double-tongued* : "Saying one thing to these, and another to those." Schleusner.
9. *The mystery of the faith* : Comp. Eph. iii. 4, 9 ; Col. i. 26, 27, ii. 2, and Ns. thereon.
11. *Their wives* : "i. e. who were deaconesses. (See Rom. xvi. 1.)" Newcome. Benson.
13. *A good degree* : "Literally, 'an honorable step,' viz. of promotion to higher offices in the church." Hammond, Doddridge, &c.
15. *The pillar and ground* : rather, *As a pillar and support* : "i. e. these epithets belong to Timothy himself, not to the church." Benson. Wakefield. Newcome.
16. *The mystery of godliness* : rather, *of true worship* : "Here meaning 'the Cn. religion, which promotes and inculcates that worship.'" Schleusner. i. e. *the mystery of Ctny.* consists in its 'spiritual' nature.—*God was manifest* : rather, *Which was manifest* in the flesh* : i. e.

* Dr. Clarke, Newton, and the best modern critics, now conclude, that the true text of the original, is *which* or *he who* ; the present text being contradicted by several MSS., all the early versions, and virtually so, by all the early Fathers. Between the claims of *which* or *he who* to be the true reading, the evidence is nearly balanced ; the latter has been preferred above, because the

in human weakness. "That celestial doctrine was, to outward view, published by feeble instruments." Grotius.—*Justified in the spirit*: or, *Vindicated by the spirit*: "Was attested by divine power; by numerous miracles." Grotius. Benson.—*Was seen of angels*: i. e. whose course was an object of attention and interest to all higher intelligencies.—*Preached to the gentiles*: "This *mystery* Paul particularly insists upon, Eph. iii. 4-6." Newcome.—*Believed on in the world*: "Among distant nations, as well as the Jews." Newcome.—*Received up into glory*: properly, "*received with glory*, i. e. had a glorious reception and success." Carpenter, Benson, Harwood, &c.; who explain it of the great numbers, that in the apostolic age embraced the Cn. faith.

CHAP. IV.

- 1.* *The spirit speaketh expressly*: Jos. Mede refers this to the prophecy of Daniel, xi. 36; and that the *latter times* are the last period of the R. empire, about A. D. 400.—*Seducing spirits*: "False prophets, pretending to inspiration." Newcome.—*Doctrines of devils*: rather, *concerning demons*: Benson. or, *departed spirits*: Harwood. "i. e. the canonization of popish saints." *About dead men*: Wakefield. "The doctrine concerning the spirits of dead men makes one of the most important articles in the corruptions of the Romish church." Priestley.
2. *Speaking lies in hypocrisy*: properly, *Through the hypocrisy of liars*, i. e. of false teachers; as see vs. 3." Benson. Schleusner. Wakefield.
3. *Forbidding to marry*: "In the grand apostacy, this has been eminently fulfilled in the bishops, monks, friars, nuns, and secular clergy, in whom marriage is looked upon as worse than adultery." Benson.—*To abstain from meats*: "The trifling distinction of meats which

sense given to the whole passage (and which must turn upon the pronoun) has so much more fitness and beauty, when understood of the *doctrine*, rather than of the *person* of Christ.

* Comp. with this passage, 2 Thess. ii. 3-12; both prophecies being thought by most critics, to have the same reference.

the church of Rome observes in Lent, and twice every week throughout the year, exactly agrees to this prediction." Benson.—*And know the truth*: rather, *And are convinced of*, or, *acknowledge this truth*; viz., *that every creature, &c.* (vs. 7). Wakefield, Ros. &c.

5. *By the word of God*: or, *By divine appointment*. "Ctny. has done away all the distinctions between clean and unclean meats." Benson. Pyle.—*By prayer*: "i. e. the tribute of thanks." * Schleusner. "What then can be said of those, who have their tables spread with the most plentiful gifts of God, and yet daily set down and rise up again, without suffering one thought of the giver to intrude upon them? Can such be reputed, either to believe or acknowledge this truth?" Bp. Newton.
7. *Profane and old wives' fables*: See N., i. 4.
8. *Bodily exercise*: Whitby, Doddridge, and Newcome, explain this, as an allusion to the gymnastic exercises and the celebrated games, of Greece. Benson, McKnight, and Pyle,—of the bodily mortifications so much insisted on by the Pythagoreans and Essenes.†—*Little—unto all things*: Which, Wakefield and Ros. tr.—*for a short time only—and—for ever*.
10. *The saviour of all men*: "i. e. the protector and preserver of all mankind; but whose goodness has been most abundant to Cns." Newcome.
11. *In word*: 'i. e. in his public discourses': as Grotius and Pyle interpret.—*In spirit*: "i. e. in temper." Benson.
14. *The gift*: "i. e. the special gifts of the h. s." Benson. McKnight, &c.—*By prophecy*: Comp. i. 18, and N., to which place, this refers. "By particular inspiration, moving him so to do." McKnight. "Agreeably to the predictions of the Cn. prophets." Newcome. So, Grotius, Crellius, &c. Wakefield (as before) trs.—*By authority*.

* What is familiarly called *grace* at table, is here meant.

† The Essenes were an ascetic sect of the Jews, of whom there is no direct mention in the N. T., but who are described by Josephus.

CHAP. V.

1. *Rebuke not* : i. e. harshly ; as the Gr. denotes.—*An elder* : rather, *An elderly person* : as all critics ; and as is clear, from the opposition intended between the two clauses.
8. *Honor* : or, *Support* : Wakefield, Pyle, Imp. V., &c. See N., Matt. xv. 5.—*Widows indeed* : “ i. e. really ‘ bereaved and desolate,’ which the Gr. imports.” Benson.
4. *Nephews* : rather, *Grand-children* : Wakefield. Harwood. Schleusner.
5. *Continueth—night and day* : “ i. e. she observes steadily her morning and evening devotions.” Doddridge.
6. *Is dead while she liveth* : “ The Jews, says Maimonides, had a saying, ‘ the just, in their death, are styled *living*, the wicked while they live, are styled *dead*.’ ” Whitby.
9. *Into the number* : “ viz. of deconesses.” Benson, Doddridge, Newcome, &c.—*The wife of one man* : Comp. iii. 2, and see N. thereon ; the precept having the same reference here.
10. *Washed the saints’ feet* : “ A proverbial saying ; if she have descended to menial offices for the relief of holy men.” Grotius.
11. *Wax wanton against Christ* : rather, *Grow weary of the restraints of Christ* : “ i. e. of Ctny.” Grotius. Wakefield. Schleusner interprets it,—‘ When they have become enriched by these charities, collected from their Cn. brethren.’ * Pyle’s par. is,—“ When they have become weary of the grave, retired life of church-widows, they will be tempted to marry unbelievers.” [So also, Benson, Priestley, &c. explain the last clause of the vs. ; which sense, the next vs., as they think, favors.]
11. *Having damnation* : This is very bad. *Being condemned* : Benson. Newcome. Priestley. “ What he means here is, ‘ having lost the esteem of the good.’ ” Grotius.—*Their first faith* : Some understand this, of their Cn. profession, in general. McKnight and Schleusner

* Who understands with Priestley and others, *into the number* (vs. 9) to mean, ‘ the list of widows relieved by public charities.’

render,—*their former promise* ; viz. of living a single life, and devoting themselves to the offices of religion. Perhaps this is Wakefield's sense, who trs.—*And are blameable for laying aside their first resolution.*

14. *After Satan* : “ i. e. relapsed into heathenism.” Harwood. So, Benson.
16. *Have widows* : i. e. among his relations.
17. *Of double honor* : See N., vs. 4. *Of a double reward* : Wakefield. Newcome. Of ‘a liberal maintenance.’ Whitby.—*In word and doctrine* : “A figure of speech for ‘teaching the doctrine’ or word, i. e. Ctny.” Grotius, Benson, &c.
18. *The scripture saith* : Lev. xix. 13 ; Luke x. 7. Here is a reference, as Whitby observes, to one of the Gospels, as of canonical authority ; the last quotation occurring nowhere else.
19. *But before* : i. e. except attested by, &c.
20. *Before all* : “As Vitringa proves, such was the practice of the synagogue.” Wolf. McKnight, &c.—“This shows how attentive the early Cns. were to the conduct of the members of their societies : situated as they were among unbelievers, it was necessary indeed ; but even in our circumstances, it is highly proper. It is a bad sign of the decline of religion, when Cn. brethren consider themselves so far detached from each other, as to feel none of this mutual concern for the character of the whole.” Priestley.
23. *But use a little wine* : “This little circumstance shows the ap.’s character in a pleasing light, as attentive to the health and comfort of his friend and fellow-laborer.” Priestley.* “This might have been said to condemn those who had some superstition in regard to the use of wine.” McKnight. Gilpin, in his exposition, seems to consider it as a gentle rebuke to Timothy, of too abstemious a regimen.
24. *Are open beforehand—judgment* : “ i. e. are so notorious

* He concludes with Knatchbull, that as this vs. seems so wholly disconnected with what precedes or follows, and as it interrupts the course of Paul's remarks, that it may have been written in the margin of the letter, after it was finished, and was thence taken by some transcriber into the text.

and evident, that you may without hesitation, reject or condemn them."* Benson. Doddridge, very similar.—*And some men, &c.*: Schleusner's comment is,—“those of others are more secret, not to be detected but after a long and close observation.” Harwood and Priestley, similar. [The word *judgment*, in our C. V., tends to mislead the English reader; which properly means human estimation or judgment, as most critics seem to think; and not having any reference to the final judgment of God.]

25. *And they*: rather, *those*: i. e. the good works.—*Cannot be hid*: i. e. cannot always be concealed. [There seems to be an exact antithesis in thought, between these two vvs. and the several clauses.]

CHAP. VI.

1. *Servants—under the yoke*: “i. e. who, being Cns., still remain slaves.” Benson.—*Blasphemed*: or, *Evil spoken of*: i. e. as if it set men free from civil obligations.” Newcome.
2. *Because they are brethren*: i. e. in a religious light, on a level.
3. *Because they are faithful and beloved, &c.*: “i. e. because they who reap the benefit of their service (*viz.* the masters) are believers and beloved.” Benson, Newcome, Harwood, &c. Wetstein refers *faithful and beloved* to the servants, not to the masters. “They deserve the title of faithful and of dear brethren, who devote themselves wholly to your service.”
4. *Questions and strifes of words*: “Perhaps questions were raised concerning the extent of liberty under the G. The ap. treats the subject with warmth, because some had maintained opinions about it, which had caused Ctny. to be evil spoken of.” Newcome.
5. *That gain is godliness*: rather, *That godliness is gain*: Wakefield. “That Ctny. is to be made to serve their interest.” Grotius.

* This vs., as is generally agreed, connects directly with vs. 22, and Paul's remark refers to inquiry into the character of candidates for ordination.

6. *With contentment*: or, *With a sufficiency*: Wakefield. McKnight.
9. *Into temptation and a snare*: Wakefield trs.—*Into the trial and snare of many foolish and hurtful lusts.*
11. *O man of God*: “An appellation of the ancient prophets, to show that their function was a service appointed to them, of God.” McKnight.
12. *Professed a good profession, &c.*: “i. e. have evinced, before the world, your attachment to the truth, even in this, its suffering state.” Benson. Pyle. Grotius, however, refers this to nothing more than to Timothy’s baptism, or, ordination as a presbyter. [The like phraseology, (next vs.) in reference to our S., on his trial, gives a decided advantage to the former meaning.]
14. *This commandment*: viz. “The injunctions now given.” Harwood.
16. *Which in his times, (i. e. its appointed season) he shall show*: i. e. will display, or make manifest.
19. *A good foundation*: “The Gr. word denotes strictly ‘what is stable and certain.’” Schleusner; and the phrase, *treasuring a foundation*, being, as critics remark, strange and novel, Benson gives the par.,—‘a good depositum or treasure.’ Schleusner, nearly the same. Wakefield trs.,—*a good provision*; Pyle, &c.,—*a good security*.
20. *That which is committed*: “viz. the pure gospel.” Benson.—*Profane and vain babblings*: Comp. i. 4, iv. 7, and Ns. thereon.—*Oppositions of science, &c.*: “i. e. disputes on questions of the Jewish faith, in which they were fain to believe, there was much of science and wisdom, but which had no title to the name.” Schleusner. Priestley, as usual, supposes the Gnostic philosophy to be referred to,

THE
SECOND EPISTLE OF PAUL
TO TIMOTHY.

CHAP. I.

1. *According to* : rather, 'Concerning,' or 'in relation to,' as most critics ; " *i. e.* an ap. for the purpose of announcing this promise to the world." Newcome. The form of words, it is noticed, is the same, Tit. i. 1.
3. *From my forefathers* : or, *After the example of* : Beausobre. Beza. Ros. Wakefield.
4. *Of thy tears* : "Referring, doubtless, to the separation at Miletus, when Timothy, with the elders of Ephesus, parted from Paul." Ros.
5. *Lois—Eunice* : These pious women were Jewesses (Acts xvi. 1).
6. *The gift of God* : " *i. e.* the endowments of the h. s." Newcome.
7. *The spirit of fear* : " *i. e.* a slavish spirit ; such as belonged to the Law (Rom. viii. 15 ; Gal. iv. 3, 7)." Benson. Newcome, with others, takes *fear* in a more general sense ; *viz.* in respect to the perils of their Cn. profession.—*Of power* : "In miracles and spiritual gifts." Newcome.
8. *Of the testimony of our Lord* : " *i. e.* of the doctrine of Christ." Benson. So, Priestley. Newcome and Pyle explain it, of Timothy's own *testimony* ; *i. e.* of bearing witness to the G.—*Of the gospel* : *i. e.* the evil which the G. brings.—*According to the power of God* : " *i. e.* the ability and assistance he affords." Benson. Newcome.
9. *Hath saved us* : or, *called us to salvation* : Wakefield. See N., 1 Ep. ii. 4.—*Before the world began* : or, *Before the secular ages*, " *i. e.* all former dispensations." Benson. Newcome. So, Harwood.

12. *For I know, &c.* : He refers here to the convincing evidence which Jesus gave, by his personal appearance to him, when on the way to Damascus." McKnight.—*What I have committed* : "viz. my future hopes and happiness." Newcome. So, most interpreters. But as the Gr. is, literally—'my deposit' (leaving the true rendering, equivocal), Harwood, Schleusner, &c. explain it,—'What he has entrusted to me, i. e. the G. doctrine.* —*Against that day* : "viz. of his future coming." Harwood. So too, vs. 18.
13. *Of sound words* : "Meaning, 'the true and salutary G. doctrine.'" Benson.
15. *Which are in Asia* : "i. e. the Asiatic Cns., who were in Rome with him." Hammond. Doddridge, Lardner, &c.; while others understand it of a general apostacy of the Cns. in Asia, to the tenets of the Judaizers : which Paul had learnt, and mentions, to quicken the zeal of the Evt. So, Grotius, Benson, Newcome, Whitby, and Ros.
16. *Refreshed me* : "An image taken from a shade or breeze, in a sultry place." Grotius.

CHAP. II.

2. *Among many witnesses* : or, *Before* (*Through* : Wakefield) *many witnesses* : Doddridge. Ros. McKnight. Benson thinks, that "Paul glances at the clandestine manner in which the Judaizers taught their doctrine. They crept into houses, and were afraid of being discovered."
4. *Entangleth himself* : "The R. soldiers were not suffered to be tutors to any persons, curators of another's estate, proctors for other men's causes, or to engage in husbandry or commerce." Grotius.
5. *Strive for masteries* : "i. e. Contends in the Olympic games." Benson.—*Lawfully* : "i. e. observe the rules prescribed to such, as to exercise, diet, &c." Newcome.
6. *The husband, that laboreth, &c.* : This sounds absurdly enough. *The husbandman must first labor, before he partake of the fruits* : Wakefield, McKnight, Ros., Priestley, &c.

* This is, clearly, what vs. 14 means.

8. *To my gospel*: "i. e. as I declare in preaching the G." Benson.
9. *Is not bound*: "A lively turn of expression, which strongly illustrates the generous bent of the ap.'s mind." McKnight. "That shall always have its free course, though I be bound." Ros.
11. *This is a faithful saying*: Whitby and Newcome refer this clause to the assertion in vs. 10: but most expositors, to the maxims which directly follow.*—*If we be dead, &c.*: "i. e. have died martyrs for the truth, as he did." Benson.
13. *Believe not*: rather, *Be faithless*: Wakefield. Benson. "For this," says B., "seems to refer to those, who are Cns., denying their faith in a time of persecution."
15. *Rightly dividing*: "The image is taken from the victims in the temple-sacrifices, which must be severed by a precise rule. See Levit." Grotius. Beza. Whitby. Wetstein supposes an allusion to 'cutting a path,' as Prov. iii. 6, xi. 5; Ros., 'to a carver, distributing meat to the guests'; Priestley, to 'the office of a steward in a great family, who was the general dispenser.'
18. *Is past already*: "Perhaps holding that it was no other than a *spiritual* resurrection; being much the same as regeneration or proselytism; and so, over at baptism. Vice was, by the heathens, often called *death*." Benson. Doddridge. [If they were philosophers before their conversion, they might, it is observed, like other philosophers, hold the Cn. doctrine of a resurrection from the grave, in great contempt.]
19. *Having this seal*: "Alluding to the practice of placing an inscription on the foundation-stone of a building; and that on the corner-stone of the church, was,—*the Lord knoweth, &c.*" Priestley. Grotius. But "the Gr. means either 'the foundation of a building,' or 'an indenture-writing.'" Pyle; who, with Benson, takes it in the last sense; meaning, "the G. covenant," which Hymeneus and Philetus would have set aside. See N., 1 Ep. vi. 19.

* Priestley and others suppose this to have been a celebrated saying among the first Cns.

20. *To honor and—to dishonor* : “ The first are those (*viz. gold and silver*) appropriated to the master’s use ; the last, the vessels of wood and earth, assigned to the servants.” Hallett. “ By *vessels to honor*, some understand the ap., Timothy, and other faithful preachers ; and by the opposite, the Judaizing corrupters of the Cn. doctrine ; while others apply both, to good men and teachers, but whose stations and services in the church were very various.” * Benson.
21. *From these* : “ *i. e.* from such false teachers.” Ros.
23. *And unlearned questions* : or, *uninstructive* : Schleusner. Ros. “ Which have nothing to do with Ctny.” Pyle.
26. *May recover themselves, &c.* : Very badly rendered by our Trs. The version of Wakefield, Harwood, Pyle, &c.,—*And that being rescued alive by him (i. e. ‘ the servant of the Lord,’ vs. 24) out of the snare of the devil, they may recover† their senses to do his will, viz. that of God. [Snare of the devil, “ i. e. these besotting pleasures.” Grotius. “ The fumes of heathenism or false religion.” Harwood.]* Jn. Simpson trs. this vs., with a slight difference ;—*That they who have been taken captive by the calumniator (or, adversary), may recover themselves out of his snare, to the will of God.*

CHAP. III.

1. *The last days* : See N., 1 Tim. iv. 1.
3. *Truce-breakers* : or, *Covenant-breakers* : Newcome, Schl’r, &c.
4. *Heady* : C. V. *Rash* : Benson. Wakefield. Imp. V.
6. *Creep into houses* : “ A lively description of the practices of the monks, friars, and other religious orders in the Romish church ; who, by auricular confession, not only dive into the secrets of families, but under the garb of great sanctity, delude and corrupt their votaries.” Benson.

* Dr. Clarke observes, that *dishonor* does not convey reproach or imply rejection (as some understand it) ; but only, an inferior degree of esteem.

† The force of the Gr. is, as critics admit,—‘ to recover from temporary stupefaction or intoxication.’

8. *Jannes and Jambres* : "Their names are not found in the O. T. ; but frequently occur in the Jewish writings." Wetstein. "They are thought to be the chief magicians who opposed Moses before Pharaoh (Exod. vii). Pliny mentions (Nat. Hist.) the name of *Jannes*. Origen informs us, there was a book written about them." Hammond. Whitby.
- Reprobate* : "The Gr. denotes, 'not genuine.'" Schleusner. "A metaphor taken from metals, which are rejected, if they be not pure and according to the standard (Rom. i. 28 ; 1 Cor. ix. 27)." Benson.
12. *In Christ Jesus* : "i. e. as Cns." Newcome. [So, the same phrase means vs. 15,—'the Cn. revelation.']
14. *Of whom thou hast learned them* : "He means himself I think, but modestly declines saying so in direct terms." Benson.
15. *The holy scriptures* : "The Jewish scriptures only, of course, could here be meant." Priestley.
16. *All scripture is given by inspiration* : Most of the early versions want the particle (*—and*) in this vs. ; which Grotius and some eminent critics follow, as being the true text. This affects a little the rendering of the vs., as thus ;—*All divinely-inspired scripture is profitable*, &c. : Schleusner. Wakefield. Harwood. Imp. V. The ap. thus does not mean, it is observed, to define any thing about the inspiration of SS., but to point out their moral uses and ends.

CHAP. IV.

1. *And his kingdom* : An Hebraism. *In his kingdom* : Wakefield. So, Benson and Grotius. So, the Syriac Tr.—*By his coming in his kingdom*.
2. *In season, out of season* : "Publicly and privately, by day and night, in times of peace or of danger." Whitby. Doddridge. Benson (after Chrysostom).—*With all long suffering and doctrine* : or, *With the utmost patience of instruction*.
5. *Make full proof of* : rather, *Fully execute* : Wakefield. Benson.

6. *Ready to be offered*: All critics observe that this is a sacrificial term; and that the ap. alludes to the libation that was poured upon the victim, before it was sacrificed. *I am now ready to be poured out*: Newcome. Doddridge and Harwood, similar.
- 7, 8. *I have fought, &c.*: "The terms throughout these vvs. are agonistic." Hammond. Benson. Comp. 1 Cor. ix. 24-27, and Ns. Wakefield trs.—*I have contended honorably in the games; I have finished the race; I have been faithful to my engagements*,—"to wit, by an honorable observance of all the laws of the game."
10. *Demas hath forsaken me*: "That he renounced Ctny., does not from this appear, but that he preferred his secular affairs, or perhaps his personal safety, to the danger of remaining with the ap." Benson. Grotius infers that he soon recovered from his fall, and joined the ap. Comp. Philem. vs. 24.
13. *The cloak which I left*: Whether the Gr. strictly denote a garment, is far from certain. Grotius, Beza, Wetstein, and Wolf, following Chrysostom, support the version of our Trs. But most conceive it to mean rather, a *linen cloak-bag* or *portmanteau*, which contained the books and parchments. So, Hammond, Whitby, Benson, Schleusner, and Priestley.*
14. *The Lord reward him*: Several MSS. of the original read, (*—will reward him*); which Harwood and Wakefield follow. Hammond and Whitby also incline to the same, or to an interpretation from it, which will relieve them of the difficulty of supposing that the ap. had expressed a vindictive spirit. Pyle says, "This is not to be taken as an *imprecation*, but as a *prophet's* expression; in like manner, as the dying speech of Zachariah (2 Cor. xxiv. 22), which see. This, in the original, is in the *future* tense, though our C. V. is not."
17. *Of the Lion*: "Probably the R. emperor, Nero.†"

* P. adds, "We can hardly believe Paul to have been so very poor and destitute, as to be so solicitous about a common cloak, which had been left by him, probably, some years before."

† "This epithet," says Josephus, "was applied to Tiberius at his death; and the same was given to Artaxerxes by Esther." Grotius. See N., Phil. iii. 2.

Wetstein. Grotius. Whitby. But by others, this is deemed a mere proverbial expression, expressive of great danger. So, Hammond, Wolf, and Wakefield. Pyle says, "either the emperor or his præfect, Helius Cæsarianus." [The atrocities of the deputy, according to Benson, equalled those of his master.]

19-21. *Prisca*: Called *Priscilla*, Acts xviii. 2, 26; which some think a diminutive of this.—*Erastus*: See N., Rom. xvi. 23. He is mentioned, Acts xvi. 23, xix. 22. —*Pudens*—*Claudia*: "*Pudens* is said to have been of the senatorian order, and *Claudia*, a British lady converted by the ap.; but without any good authority." Benson.

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

1. *According to:* or, *With respect to:* “i. e. in order to promote.” Benson. See the like phraseology, 2 Tim. i. 1.
2. *Before the world began:* See N., 2 Tim. i. 9.
3. *Manifested his word:* Wakefield and others tr.,—*Displayed this promise.*
4. *Mine own son:* C. V. *My true son:* Wakefield. “My genuine son.” Benson. i. e. one who held the Cn. doctrine, in the purity in which the ap. had taught it.
5. *Crete:* Formerly called, both by Homer and Virgil, *Hecatompolis*, from its hundred cities. The modern name of Crete is Candia, from its chief city, which bears that name.—*Set in order—wanting:* “Rectify any disorders.” Harwood. Pyle.
7. *For a bishop:** or, *this overseer:* Wakefield. Comp. vs. 5; from which it appears, that in the apostolic age, *elder* and *bishop* were synonymous terms. Whitby admits this to have been the opinion of Chrysostom, Jerome, and other early Fathers.
8. *A lover of hospitality:* This (urged also upon Timothy) was a necessary virtue, where there were no public accommodations for strangers, as in modern times. “Not in the modern sense of *hospitality*”; says Whitby, “that is, a great table for persons of quality to come to.”
10. *Unruly and vain talkers:* or, *Unruly, vain talkers and deceivers:* Benson. Wakefield.
11. *Whole houses:* or, *families:* viz. of gentile Cns.
12. *A prophet of their own:* Epimenedes is allowed by all to be here meant. Newcome trs., (and so, Benson and Pyle)—*a poet*; adding, “They are called *prophets* from their pretensions to inspiration.” “Prophets are also

* Comp. with this description (7–9), 1 Tim. iii. 2–6; 2 Tim. ii. 24, 25.

called *poets* (Virg. Ecl. ix) ; it being so usual with the heathen, for divine subjects to be delivered in verse." Wetstein.—Benson says, "From this, as well as other places, it appears that Paul had read the Greek poets: probably, in his younger days, in the schools of Tarsus, before he became the pupil of Gamaliel at Jerusalem. And even after he was an inspired ap., he did not think he acted out of character, when, as ap. of the *gentiles*, he quoted their *poets*."

Always liars : "Which reputation they seem to have got, from saying what was truth." Priestley. Bp. Warburton (as quoted by Benson) explains the above :—"While the other Greeks concealed the origin of their gods, who were dead mortals ; deified, as having been public benefactors, the Cretans boasted that Jupiter, *the father of gods and men*, was a native of their country, and showed his tomb. This so inflamed all Greece against them, that to decry this Cretan tradition, they called them, as here, *eternal liars*.* *Evil beasts* : "Men of a savage temper." Benson. Schleusner.—*Slow bellies* : or, *Greedy bellies* : Wakefield. This should have been rather rendered, say Benson, Harwood, and Pyle,—*swift bellies* : "i. e. insatiable, devouring gluttons."

14. *Jewish fables* : Comp. 1 Tim. i. 4, iv. 7., and Ns. thereon.

15. *Unto the pure, &c.* : i. e. Cns., all meats are clean.—*Is nothing pure* : "i. e. no rules of diet they can prescribe to themselves, will recommend them to the divine favor." Priestley ; who adds, that "the ap. seems to allude to some arbitrary prohibitions by these Judaizers, about meats and drinks."

16. *Unto every good work reprobate* : Wakefield trs.—*And approve themselves by no one good work*. See N., 2 Tim. iii. 8.

* "This letter must have been a private one, it is fair to infer, and not to be communicated to those whose characters are thus described. Consequently it was not designed for the use of posterity, though in the course of divine providence it has happily been preserved." Priestley.

CHAP. II.

2. *The aged man* : Hammond and Le Clerc conceive that the Gr. word denotes here, rather, 'the deacons' or some other officer of the church. McKnight also trs. it,—*elders* ; and adds, that "the advice given, is the same as that given to the same persons, 1 Tim. iii. 2, 8."
8. *He—of the contrary part* : "i. e. your adversaries." Harwood.
9. *Not answering again* : "i. e. disobedient." Schleusner. "Not contradicting." Harwood. Pyle.
11. *The grace of God* : i. e. the G. dispensation.—*That bringeth salvation, &c.* : or, *Which bringeth salvation to all men, hath shone forth* : Harwood. Wakefield. Ros.
13. *And the glorious appearing* : or, *Even the appearance of the glory* : Benson. *The glorious manifestation* : Wakefield.

CHAP. III.

1. *To be subject* : "This might have some reference to the Jewish rebellion against the R. empire, which was drawing on about this time. The Cns. were careful to distinguish themselves from such Jews by their pacific demeanor." Benson.
3. *For we ourselves* : Benson and Priestley, following Jerome, think that Paul, though using the plural number, here means himself; McKnight, that he represents the Jews; Newcome and Grotius, the gentile Cns.; and Pyle extends it to both. Whitby contends, "that for the ap. to mean to include himself, would ill accord with the account he has given of his character, Acts xxiii. 1."
5. *Saved us* : "i. e. brought us into the privileges of the Cn. covenant." McKnight, Benson, &c.
By works of righteousness : or, *justifying works* : i. e. "works tending to gain us admission into the G. covenant." Newcome.—*The washing of regeneration* : i. e. baptism, the appointed sign of admission into the Cn. church, represented this new moral creation it was intended to effect.

10. *That is an heretic* : C. V. *A fomenter of divisions* : Wakefield. "One who teaches what he knows to be erroneous." Whitby. McKnight. Newcome. "The Gr. word does not with the ancients," says Benson, "signify doctrine ; but a sect or party." See Ns., Acts xxiv. 14 ; 1 Cor. xi. 19.
11. *Condemned of himself* : "He that thus breaks off from the unity of the church, inflicts, in effect, that punishment on himself, which the church uses to the immoral ; *to wit*, he casts himself out from it." Hammond. Wetstein.
12. *Artemas and Tychicus* : "i. e. to supply your place in Crete." Pyle.
13. *Zenas, the lawyer* : "A Roman civilian ; as Tertullian had been. Doubtless many such became Cn. teachers, since that religion so eminently comprehends all maxims of right." Grotius. Benson, however, regards *Zenas*, as an interpreter in the Mosaic law.

THE EPISTLE OF PAUL TO PHILEMON.

1. *Philemon—our fellow-laborer* : Philemon was a citizen of Colossæ,* as is evident from Col. iv. 9, where Onesimus, his slave, is spoken of in the salutation, *as one of you*. Doddridge and Grotius, from the term *fellow laborer* incline to think him presbyter or bishop of that church ; “but this conclusion,” says Benson, “is wholly unnecessary. Paul repeatedly calls those his ‘fellow-laborers,’ whether men or women, who, in any way, contributed to help forward the G.”
2. *Apphia* : Chrysostom and Theodoret assert her to have been the wife of Philemon ; and from the position of her name, modern critics approve this conjecture.
5. *Hearing of thy love and faith* : Newcome and Bowyer read this vs. as a parenthesis ; that is, making what Paul says, vs. 6, the object of his *prayers* (vs. 4).
6. *That the communication of thy faith* : rather, *Your fellowship or partaking in the faith* : “i. e. the faith which thou hast in common with us.” Grotius. Wetstein. Benson. Doddridge. Wakefield. While Hammond, Beza, Castalio, and Whitby, explain it,—‘Thy liberality to others, flowing from thy faith.’—*Become effectual, &c.* : “i. e. that its effects (*viz.* of Philemon’s faith and virtues) might be so conspicuous, as that all may see and admire it.” Priestley. Pyle.
7. *The bowels of the saints* : “The hearts of Cns.” Harwood.
8. *To enjoin thee* : The delicacy of Paul’s address in waving his apostolic authority, is noticed by all, as well as in his keeping back (vvs. 9, 10) Onesimus’ name till the last,† and after describing him by the most endearing terms.—*Convenient* : “i. e. fit and proper.” Benson.

* Theodoret, in the fifth century, says, that Philemon’s house was still remaining at Colossæ.

† Our Trs. but little felt this beauty (as might be supposed) ; since, by their neglecting the order of the Gr., they show it only in

9. *Paul, the aged*: C. V. *That old man, Paul*: Wakefield. Benson, however, inclines to render,—*the ambassador*, (see N., Titus ii. 2, where the Gr. is the same); alleging, that Paul being, as all admit, not more than fifty-five years old at this time, could hardly be called *aged*. Pyle inclines to the same opinion.
11. *Was to thee unprofitable*: * Thus gently does he notice the fault of Onesimus, that he might not irritate the feelings of Philemon.—*And to me*: McKnight trs.—*Even as to me*, i. e. as he has been to me.
13. *In the bonds of the gospel*: Benson and Priestley notice, that Paul herein implies, “the G. is the common concern of all Cns. He, therefore, who becomes a confessor for its sake, is not to be looked upon as a private man: he may lawfully make himself the public care; and holds a claim on every Cn., who has the power to serve him.”
14. *That thy benefit*: “Kindness to me, in sparing him.” Grotius, Priestley, &c.
15. *Departed for a season*: “Paul here uses a soft expression which seems to ascribe the separation of Onesimus from his master, to God’s over-ruling providence, for bringing about his great and good purposes; as the bondage of Joseph is represented, Gen. xlv. 5.” McKnight. Benson.—*Forever* †: “i. e. for his whole life after.” Benson. Pyle. Whitby.
16. *Both in the flesh and in the Lord*: Wakefield trs.,—*both as he is a man and a Cn.*
17. *As myself*: “Observe how the ap. rises in his expressions. Vs. 10, he calls Onesimus his *son*; vs. 12, his *bowels*, i. e. his beloved son; and vs. 17, his *very self*.” Benson.
18. *Hath wronged thee*: Most critics infer from hence, that Onesimus, when he deserted his master, also robbed

part. With Benson and Wakefield, most modern critics give it,—*in behalf of a son of mine, whom I have begotten during these bonds, Onesimus.*

* Doddridge remarks, that “Paul evidently refers to the etymology of the word Onesimus, which signifies *profitable*.”

† “This is one instance, in which,” says Benson, “the Gr. word (—*forever*) must stand for a finite and indefinite duration, and there are other instances in SS.”

him. Grotius observes, that they commonly go together, and quotes from Martial, an epigram, to that point;— ‘The saucy hands learn from the feet, to sin. I marvel not at finding a runaway, a thief.’ “As there is no other evidence of this, however, the *wrong* may be the loss of Onesimus’ time and service.” McKnight and Priestley.

19. *I Paul have written it, &c.*: This, some have called (rather facetiously) a promissory note of the ap. Pyle seems to be somewhat in the same vein from his par. of *Albeit, I do not say, &c.*;—“Though I could balance that account, by reminding you, &c.”

20. *Joy of thee in the Lord*: “Deny me not this Cn. pleasure.” Pyle’s par.—*Refresh my bowels*: “Put at rest my anxiety on this head.” Grotius. Some tr.,—*Gratify my tender feelings*. “Give me to see this fruit of your Ctny.” Ros.

21. *Even more than I say*: “Here seems to be the plainest hint of the ap.’s desiring Onesimus’ freedom, if there be any such in the whole Ep.; of which I much doubt.” Benson.*

* Ros. puts such a meaning on the words; and Lardner hints, that the request was successful. McKnight decides like Benson.

THE
EPISTLE OF PAUL*
TO THE HEBREWS.

CHAP. I.

1. *At sundry times* : or, *In several parts* : “*i. e.* partly by one prophet, partly by another.” Newcome. McKnight.
2. *These last days* : “*i. e.* the times of the M.” Js. Pierce.
—*Heir of all things* : Comp. Gal. iv. 1. “Having all spiritual power committed unto him.” Priestley.—*By whom also he made the worlds* : or, *With a view to whom he constituted the ages* : *i. e.* the successive dispensations to men.” Grotius, Sykes, &c. ; while others render,—“*Through or by whom, he constituted the ages* : *i. e.* the future state of things under Ctny.” Priestley. Wakefield. Harwood. Doddridge.† or, ‘*The age, viz.* of the M., eminently distinguished for moral and religious advantages.’ Jn. Simpson.
3. *The brightness of his glory, &c.* : rather, *A ray of his brightness and an image of his perfections* : Carpenter. Grotius. Wakefield. The import of these phrases is probably the same with that, (Phil. ii. 6)—*the form of God*, on which see Ns. Jesus is called also the *image of God*, 2 Cor. iv. 4 ; Col. i. 15, on which, see Ns. Grotius explains the last phrase,—“An exact impression, like that of the seal upon wax.” Thus the authority, truth, justice, &c. which dwelt in the Father essential-

* The received titles of the books of the N. T. are followed (as of course) throughout this work. The true authorship of this Ep., it is well known, is still, as it has been from the first, a subject of controversy.

† So too, the Arabic, Syriac, and Vulgate Trs. The Gr. word (*—world*) is of frequent occurrence in the N. T., yet it is applied to the material universe only in three places (of which this is one), by any critics ; Sykes and others contend, that it has no where this import. See Ns. 1 Cor. ii. 6, x. 11 ; Heb. vi. 5, ix. 26.

ly, were seen secondarily in Christ, when they were displayed before men (John xiv. 9).” [For this description of our S. applies to his personal ministry.]—*Upholding, &c.*: properly, *Directing all things by the word of his power* (or, *his powerful authority*): Carpenter. “*i. e. all things* in the new creation of the G.; his power, *i. e. the Father’s*; or derived from him.” Grotius. Priestley, &c.

4. *Being made—than the angels*: “properly, *And is become so much greater than those messengers*; viz. the prophets, spoken of, vvs. 1, 2.” Carpenter. Jn. Simpson. Wakefield. C. adds, “Had this word (*—angels*) been correctly rendered, the mind would at once have been led back to those vvs. The writer’s object throughout this Ep., is to show the superiority of the Cn. over all preceding dispensations; and he begins by showing that of the Mediator of it.
5. *Of the angels*: or; *Of those messengers*: Wakefield, &c. (So too, vs. 13.) These quotations are from Ps. ii. 7; 2 Sam. vii. 14; and primarily referred to David and Solomon. Whether they had another and mystical application to the M., as Grotius thinks; or, as others, were quoted only from the seeming pertinency which they had in the mind of the writer, is uncertain and not important.
6. *And again, when he bringeth, &c.*: rather, *And when he bringeth again the first-born, &c.*: Carpenter. Js. Peirce. Sykes, viz. after his resurrection, from which this title (*first-born*) comes. See Col. i. 18, and N.—*All the angels—worship him*: rather, “*Let all the messengers of God pay homage to him*: *i. e.* God, by this powerful testimony to his high commission, declared him superior to all former prophets, Moses himself included.” Carpenter. Jn. Simpson.
7. *And of the angels*: or, *Concerning those messengers*: —*His angels, spirits*: Almost all critics discard this version, both here and in the original passage (in Ps. civ. 4). Jn. Simpson, Priestley, Le Clerc, &c., render,—*Who maketh the winds his messengers, and flaming fire his ministers.**

* The connexion (in the Psalms) places beyond doubt, this, as the correct translation.

8. *Thy throne, O God*: But many of the best critics conceive this should be rendered,—“*God is thy throne, i. e. the support of thy throne.*” Grotius, Wakefield, Sykes, &c. These two vvs. (8, 9) are from Ps. xlv. 6, 7; which Ps. is thought to have been originally written to celebrate the nuptials of Solomon, and that to him these words were addressed in the first instance; meaning,—“*God is the foundation of thy power.*”
9. *Thy fellows*: viz. the prophets spoken of vvs. 1, 4, 6. In its original sense, it means, “*thy brother-monarchs.*” Schleusner. See N. preceding.
10. *Thou, Lord, in the beginning*: Ps. cii. 25. “*These vvs. (10–12) are obviously addressed to the Supreme.*” Carpenter. Priestley adds, “*That the immutability of God is here declared as a pledge of the immutability of the kingdom of Christ.*”
14. *Ministering spirits*: or, *Servants* sent forth to serve*, &c.: Imp. V. i. e. all the former prophets are eager, in their inferior station, fulfilling the orders of Jehovah, to wait upon the future heirs of salvation,—*to wit*, as the bearers of those prophecies of the M., which awakened and confirmed the faith of the chosen people, and prepared the minds of men for his advent.

CHAP. II.

2. *By angels*: rather, *By messengers†*: See Ns., i. 4, 5.—*Was steadfast*: “*i. e. the threats denounced in the Law, were certain in their execution.*” Sykes.
3. *So great salvation*: “*The doctrine and means of salvation, proposed by such high authority.*” Newcome.
5. *Unto the angels*: Here, and in vvs. following, the connexion requires that the Gr. be understood of *celestial spirits*; as throughout the first Ch., the same rule had de-

* “*The Gr. (—spirit) is an Hebraism, to express a person’s self. See 1 Cor. ii. 11; 2 Tim. iv. 22; Phil. vs. 25.*” Imp. V.

† Whitby concedes this to be the sense here, though he has been so little consistent, as to explain this word otherwise on Ch. i. That prophets, like Moses, Aaron, Joshua, &c., were concerned at the giving of the Law from Sinai, we know (Exod. xxiv. 12); but that any created, celestial spirits were concerned in it, we have no evidence at all.

terminated the sense to the more common one, of human messengers, prophets.—*The world to come*: or, “*That future age, viz. the age of the M.*” Sykes, and most critics. So too, vi. 5.

- 6, 7, 8. *For one—testified, saying*: Ps. viii. 4–6. “What the Psalmist affirms of man in general, is now eminently true in the case of Jesus Christ.” Sykes. [But the best critics are far from agreeing that this Psalm had, originally, any reference to the M.; and suppose that its citation by the author of this Ep., is to be referred only to its striking his own imagination.]
8. *We see not yet*: “He wishes to say, that we see this only faintly realized in Adam or any of his posterity; so that they call for another application, *viz.* to Jesus.” Grotius, &c.; while those critics, who refer *him* to Christ, explain it, ‘that the triumph of Ctny. is as yet incomplete.’
9. *For the suffering of death, &c.*: The disposition of these clauses in the C. V. injures the sense. As Wakefield and others tr., it should be,—*Made a little lower than the angels, that he, by the favor of God, might taste death for every man; for the suffering of death, crowned, &c.*
11. *Are all of one*: “*i. e.* Jesus and his disciples are both of one father, God.” Newcome. Sykes. “Of one father, Abraham, the father of the faithful.” Js. Peirce. Doddridge says, “of one family,” explaining it to the same effect, as P. “Of one original and nature.” Whitby.—*To call them, brethren*: See John xx. 17; Matt. xxv. 40, xxviii. 10. “The passage itself, (vs. 12,) is cited from Ps. xxii. 22.” Peirce.
13. *And, again, &c.*: These two passages stand together. Isa. viii. 17, 18.
14. *Took part of*: rather, *Partook*, or, *Shared in*: [The language of our Trs. implies, that Jesus’ participation in human nature, was a voluntary act, which the original, by no means, conveys.] Js. Peirce well observes, that “the Gr. word does not here import ‘a faint resemblance, but a proper, exact conformity. He partook of *flesh and blood*, as truly as the children do.’”
16. *Took not on him—of angels*: Properly rendered, *he help-*

eth not angels ; but he helpeth the race of Abraham : Wakefield, and so critics universally.*

17. *To be made like :* properly, *To be like :* as Wakefield, Carpenter, Priestley, &c.

CHAP. III.

2. *In all his house :* rather, *all his family :* "i. e. God's family." Wakefield, &c. [Such is the sense of this word in the vvs. following, 3-6.]
3. *He who hath—the house :* rather, *the head (or, founder) of the family :* Js. Peirce, Wakefield, Pyle, &c.
5. *For a testimony, &c. :* "i. e. Moses was designed to prepare God's church for the message which Jesus should afterwards bring ; and he so testified of Christ, that they who were attentive to what he said, might learn with certainty, the truth of what Jesus should deliver, when he came." Js. Peirce.
6. *Over his own house :* "properly, *Over his family, i. e. God's ;* in which, Moses and Jesus were each faithful, though the last takes precedence of the other." Js. Peirce. McKnight. Pyle. Sykes. "To render, *over his own house,*" says Peirce, "is wholly repugnant to the scope of the context, and spoils the sense."†
7. *Wherefore :* Grotius, Beausobre, Js. Peirce, &c., read the vvs. 7-11 as a parenthesis ; so that vs. 12,—*Take heed, brethren,* closely connects with *Wherefore.*—*To-day, &c. :* Ps. xcv.
9. *When :* rather, *Where :* as Grotius. Wakefield. Whitby. Hammond.

* Some indeed tr.—*it* (i. e. the fear of death) *layeth not hold of angels.* But the C. V. is confessedly, on all sides, wrong ; and as evidently, without excuse. The many words it has supplied, (as the italics show)—a method which the true sense did not need,—affords a sad proof how much King James's Trs. were the slaves of their prejudices. Their version of much of both these two first Chs. equally illustrates this remark.

† And so, Sykes: "To judge from our Trs., the superiority of Christ over Moses consisted in the latter's governing in *another's* house, but Christ in *his own* ; whereas it is in this, that while Moses acted as a *servant*, the Son did, as a *son* ; but both, in God's household."

14. *Partakers of Christ*: "i. e. sharers with others of the doctrine he taught, or of the benefits derived through him." Sykes. McKnight, and Peirce are similar.
16. *For some when they had heard*: Whitby trs. this, interrogatively, like vvs. 17, 18,—*For who were they, that hearing, did provoke? were they not all that came, &c.?* Wakefield, Pyle, and others, in like manner.

CHAP. IV.

1. *Should seem to come short*: or, *Should fall short of it*: Newcome, Wakefield, Js. Peirce, &c. "The Gr. verb (*—seem*)," says Schleusner, "in the idiom of that language, is an elegant expletive, i. e. it is used in cases where no doubt is thereby implied." Comp. Mark x. 42, with Matt. xx. 25; and see N. on the former; also, marg N., page 406.
2. *Unto us was the gospel, &c.*: rather, *glad tidings**: as Newcome. Sykes. Wakefield. Harwood. "*viz.* to them, of the possession of the land of Canaan; to Cns., of a celestial inheritance." Wetstein.—*Mixed with faith*: "i. e. incorporated with it; an image taken from the process in the human body, which converts food into nourishment." Grotius.
3. *As he said, as I have, &c.*: This is an intricate passage. Wakefield incloses in a parenthesis, *As he said to rest*, thus:—*into that rest, (spoken of in this scripture, So I swore in mine anger, that they shall not go into my rest) that rest indeed, after God had finished his work at the foundation of the world.* Sykes relieves the obscurity of the place in a like manner.
4. *For he spake*: or, *the scripture spake*: as most critics. "The import of this argument (vvs. 4, 5) is, that the sab-

* The Gr. word strictly denotes, 'glad tidings,' and the G. being such in an eminent sense, the word came thus to be used to mean the same thing. The C. V., having so long rendered it in one way, seem to have forgotten its primary meaning.

† Comp. Ps. xcv. 11. 'If they shall, &c.'—the force of this phrase is clearly negative; being the Hebrew form of taking an oath. See 2 Kings, vi. 31.

bath-rest is consistent with another and a later rest, because God, by the Psalmist, expresses his resolution in respect to the Hebrew people, *They shall not &c.*, long after the Jews had received and observed the rest of the seventh day." Js. Peirce; who reads vs. 4 as a parenthesis.

6. *That some must enter therein*: "There is a Rest to be enjoyed (*i. e.* it is secured by promise); and they, to whom the first mention of any kind of rest was made, failed even of that, by their infidelity and perverseness." Sykes.
7. *He limiteth*: or, *appointeth*: Wakefield.—*To-day, after, &c.*: Wakefield, more clearly, *To-day, so long after, as in that declaration—To-day, if, &c.* "*i. e.* he determines a certain day for seeking entrance into that rest." Js. Peirce.
8. *For if Jesus*: "*i. e.* Joshua," as all critics; which the Gr. word also signifies. See N., Acts vii. 45.—*Afterwards*: viz. by David, as vs. 7.
9. *Remaineth a rest*: That is, since the promised rest has been shown to denote neither the sabbath-rest, nor the rest of Canaan.
10. *Hath ceased from his own work*: *i. e.* the rest promised, is pointed out and limited by this circumstance; which does not apply to any form of wordly rest.
12. *The word of God*: *i. e.* the Gospel.—*Is quick*: rather, *alive or living*: Grotius, Wakefield, &c.—*Of the soul and spirit*: "Alluding, as is supposed, to the philosophical notions of the three-fold division of man, of which these represented two, viz. the seats of rational and sensitive life." Hammond. Js. Peirce. Whitby. See N., 1 Thess. v. 23.—*Of the joints and marrow*: "A comparison borrowed from the dissection of a victim by the priest." Hammond. Grotius. Priestley.
13. *The throne of grace*: "So called, because upon this God sits, who has shown us such great favor through Jesus Christ." Sykes.—*With whom we have to do*: "To whom we must give account." Harwood, following Chrysostom. The Vulgate, and Castalio, however, tr.,—*Concerning whom we speak*.
16. *Grace to help—need*: rather, *Pardon for our seasonable relief*: Wakefield. The Imp. V., similar.

CHAP. V.

5. *Glorified not himself to be made* : "i. e. did not arrogate to himself the honor of being, &c." Js. Peirce. *Did not confer upon himself the honor of the high priesthood* : Wakefield.—*But he that said, &c.* : "i. e. God, from whom his call to that office came; he was appointed to it, as much as was Aaron." Sykes.
6. *As he saith* : viz. Ps. cx. 4.
7. *In the days of his flesh* : "i. e. in the time of human infirmity, and exposure to great evils." Grotius. [The *strong crying and tears* (referring to the agony in the garden), which follows, goes to confirm this sense of *flesh*.*]—*Was heard in that he feared* : or, *Was delivered on account of his pious submission*. Harwood. Sykes. The Vulgate Tr. Many tr. this clause,—*And was delivered from his terror or anxiety*.† Grotius. Wetstein. Beza. Wakefield transplants it into the next vs.,—*Yet from his pious reverence, did he learn, &c.*
9. *Being made perfect* : "i. e. thus completely qualified by his sufferings, for his office of high-priest." Js. Peirce.—*The author of eternal salvation* : Having taught the doctrine, and being himself an example of the fact; having led the way to eternal life.
10. *Called of God* : McKnight renders, 'being saluted by God.' Sykes likewise : "Something more than 'called'; just as a man is saluted or proclaimed emperor." So, Js. Peirce and Pyle.
11. *Hard to be uttered, &c.* : Wakefield trs.,—*Hard to be explained to you, who are dull of hearing*. "Which it will not be easy for you to understand." Peirce's par. of the last clause. By the things *hard to be understood*, as some suppose, the writer meant the allegorical turn which he gives, in the following discourse, to the history of Melchisedek.
12. *Milk—strong meat* : Comp. i. Cor. iii. 1, 2, and Ns. thereon.

* See N. on the clause, *manifested in the flesh* (1 Tim. iii. 16).

† "The Gr. expresses both, natural anxiety, distress, terror, &c.; and also, religious reverence." Schleusner.

13. *In the word of righteousness* : or, *the doctrine of justification by the G.* : Sykes. Pyle.
 14. *By reason of use* : “ *i. e.* by long custom or habit.” Js. Peirce.

CHAP. VI.

1. *Let us go on to perfection* : “ *i. e.* I shall proceed to offer you something more solid and fit for you, as adult persons’; the writer seeming to have in view, what he had said, in the last vs. of Ch. v.” Peirce.—*Dead works* : “ Works, which lead to death, or works wrought by those that are *dead in sins*. See 1 Tim. v. 6.” Newcome.
2. *Of baptisms* : “ *i. e.* Cn. baptism ; the plural for the singular superlative. Comp. Eph. iv. 5.” Jn. Simpson. “ So called, because it is bestowed on numbers.” Storr. Grotius explains it “ of a double baptism, outward and internal. Comp. John iii. 5.”—*Laying on of hands* : “ The use and purport of which was, sometimes to give the h. s. ; sometimes, to appoint persons to offices (Acts vi. 6, xiii. 3) ; sometimes, to heal (Acts ix. 12, 17).” Sykes.—*Of eternal judgment* : “ *i. e.* whose effects will continue forever.” Newcome.*
3. *This will we do* : viz. ‘ go on unto perfection.’ (vs. 1). [Some read as a parenthesis, from *not laying again* to the end of vs. 2.]
4. *The heavenly gift* : The bounty of God, bestowed on men through the G.
5. *The powers of the world to come* : “ Have had experience of the extraordinary miracles wrought in this age of the M.” Peirce. So too, Newcome. Wakefield. Sykes. Pyle. See N., ii. 5.
6. *If they shall fall away* : or, *Who having† again fallen away* or *relapsed* : Erasmus, Js. Peirce, Bowyer, and

* “ All these (ris. vvs. 1, 2), as being things which every Cn. must have known and believed, he passes over, to proceed to subjects of greater difficulty. This he does at the close of the Ch.” Priestley.

† This is what the Gr. strictly imports. McKnight well observes, that “ our Trs., following Beza, have, without any authority, inserted the word *If*, that the text may not appear to contradict the doctrine of the *Perseverance of the saints*.”

- others ; who think that *again* much more properly connects with this clause, than with the next, where it is superfluous.—*And put him to an open shame* : “ i. e. they treat him (the Son of God), as if they thought he deserved the sentence executed upon him.” Sykes.
8. *Nigh unto cursing* : “ i. e. near being pronounced barren.” Newcome. “ An allusion to the curse, Gen. iii. 17, 18. The writer uses a soft expression, that he might not appear to represent their case as already desperate : they were ‘ nigh’ unto a curse.” Peirce.—*Is to be burned* : “ (Of the eastern agriculture, a considerable part consists in leading rills of water from fountains and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and the drought of the climate.” McKnight. Comp. Matt. xiii. 40–42 ; John xv. 6.—These two vvs. (7, 8) illustrate the case of the faithful and apostates.
9. *We are persuaded, &c.* : “ This is very like Paul’s way of closing and softening any thing he had said, that sounded terrible and dreadful. (Comp. 2 Thess. ii. 13 ; Rom. viii. 9 ; Eph. iv. 20.)” Js. Peirce.
10. *Work and labor of love* : Wakefield, Newcome, and others, tr. this Hebrew form of speech,—*Your active love or proof of love*. [The Gr. (—*labor*) is, by critics generally, pronounced to be without sufficient authority or evidence, and rejected from the text.]
11. *Show the same diligence, &c.* : Some would render,—*Show the same diligence even to the end, in order to the full, &c.* : Harwood and Sykes’s par.’s to the same purport.—*Full assurance* : or, *consummation* : Grotius.
- 13–15. *Made promise to Abraham* : “ The example of Abraham is here brought up, as a motive to perseverance in duty under all trials, as being one, who, after due exercise of his faith and patience, obtained the promise.” Priestley.—“ The expressions in the quotations from Genesis, (xxii. 16, 17) vs. 14, are manifest Hebraisms, —‘ I will greatly bless’—‘ I will greatly multiply thee.’”
16. *Of all strife* : rather, *contradiction* : Schleusner. Peirce.
18. *By two immutable things* : “ viz. the promise and the oath of God.” Peirce. Beausobre.—*Who have fled for refuge* : “ As the man-slayer to the city of refuge, from the aven-

ger of blood (Numb. xxxv. 6; Josh. xxi. 27)." Grotius.
 —The hope set before us: The hope is put for foundation of hope,—the G.

19. *Entereth within the veil*; "i. e. that part of the tabernacle which was behind or within the second veil, viz. the Holy of holies. Hope is to the soul, perplexed and tempted, what an anchor is to a ship tempest-tost at sea,—a stay, upon which we may rely firm and sure; and it is what will lead us to heaven itself, the true Holy of holies, &c." Sykes.
20. *After the order*: "This is strictly, *After the likeness*: i. e. such a priest as was Melchisedek, (viz. in being king and priest together, in being without successor, &c.) Such a priest cannot be said to have an order." Hammond, Grotius, Wolf, &c. [The import of this phrase (which is several times repeated, (v. 10, vi. 20, vii. 11, 17, 21,) and as given in our C. V., tends to mislead) is the very same as that, vs. 15,—*after the similitude*.]—*Of Melchisedek*: "The author returns to his subject, from which he had digressed, v. 11." Newcome. Sykes.

CHAP. VII.

1. *Melchisedek*: "From the short history we have of Melchisedek (Gen. xiv. 18–21), it does not appear that he was more of a priest than Abraham was. He was a petty prince; and in these times, all princes were likewise priests of their several tribes, and occasionally offered sacrifices, as did Abraham." Priestley.—*King of Salem*: Grotius and Peirce, on the authority of Josephus, suppose that this was Jerusalem.* But Whitby, McKnight, and others, contend, that it is evident, from the very passage in Genesis, that *Salem* was in the way from the valley of Damascus to Sodom. This is confirmed by a tradition received from Jerom.
2. *A tenth part of all*: viz. of all the spoils.—*King of righteousness*: "Which the name *Melchisedek* imports."

* P. brings, in confirmation hereof, Ps. lxxvi. 2, where Jerusalem is so called, long after.

Peirce. McKnight adds, "With the nations mentioned in the Mosaic records, it was common to give names to persons, expressive of their qualities, and to places, in commemoration of some striking event."

3. *Without father—mother—descent**: "i. e. there is no mention (in Genesis or elsewhere), of his father or mother, and he is without priestly pedigree." Grotius. Sykes. Pyle. Newcome. Harwood.—*Neither beginning of days, nor, &c.*: "i. e. there is neither succession nor limit to his priesthood. The Levitical priests began their ministry at thirty years of age, and ended it at fifty. (Numb. iv. 35-47)." Hammond, McKnight, &c.—*But made like*: properly, *But resembling the son of God, &c.*: Wakefield, Imp. V., &c. [The words, *but made*, are unmeaning and uncalled for, as the remarks of all critics on this vs., clearly show: they only serve to enhance that air of mystery, thrown over this narrative, in which our Trs. so delight, but which rests entirely with their version.]
7. *The less is blessed of the better*: i. e. the inferior by the superior. "He who blesses, is supposed to be in higher favor with God." Newcome.
8. *Here—there*: or, *In the one case—in the other*: as Wakefield.—*That he liveth*: "i. e. his history does not take notice of his death. As regards priestly succession, he did not die at all." Beausobre. Peirce.
9. *As I may so say*: or, *in a manner*: Wakefield. "To use the expression." Peirce.
11. *For under it*: The C. V., it is allowed, affirms what was clearly not true; for the priesthood was *under* (i. e. subsequent to) the Law, being entirely regulated thereby; not, the Law *under* the priesthood. The best critics therefore render,—*Concerning that priesthood*. So, Peirce. Beausobre. Wolf.
12. *A change also of the law*: Sykes remarks, "This, by no means, follows of course: but so much of the Mosaic institute concerns the priesthood immediately, all their

* Wolf and Wetstein show, from Euripides, Horace and Livy, that this phrase was applied by the heathen, to one of ignoble birth, i. e. whose ancestors are unworthy to be mentioned, as he derives no credit from them.

sacrifices, purifications, the temple service, &c., that it might, in one sense, be said, that to supersede the priesthood, was to abolish the Law."

13. *Pertaineth to another tribe*: *i. e.* he was not of the family of Aaron; another proof of the entire change of the priesthood.

15. *For that, &c.*: or, *Because that*: Newcome. Whitby. Peirce. Sykes, with others, trs.,—*Is still more evident,* if another priest ariseth, &c.*: "*i. e.* evident that the Law is to be changed, if a priest appears, who is always to continue such."

16. *Of a carnal commandment*: "The law, concerning the priesthood, is so called, because the priests who were appointed to it, were frail and dying men; whereas, that which appointed Jesus as high-priest, was a law which supposed him so appointed, to possess immortal life and vigor." Peirce. McKnight. Whitby.

18. *Of the commandment going before*: or, *The former commandment*: Wakefield.

19. *Made nothing perfect*: *i. e.* no man perfect. "The Law did not lead to true, inward justification, but dwelt in external rites." Grotius. Sykes.

22. *Made a surety*: "*i. e.* the engager or sponsor that the conditions shall be observed by him, from whom they are brought." Sykes. The priests under the Mosaic covenant, were *sureties* that God would perform his promises to the Jews, because they offered those sacrifices which were the appointed ratification of the promise. —*Testament*: properly, *Covenant*†: as all allow.

23, 24. *They truly were many priests, &c.*: "Here is another proof of the superiority of the Cn. covenant; the Aaronical priests were *many* and *successive*." Sykes.

25. *To make intercession for them*: Wakefield trs.,—*To manage their concerns*: "To interpose on their behalf." Carpenter. Harwood. Sykes. The Gr. word, which is applied to Jesus, only here and Rom. viii. 34,† is of great lati-

* The colon in the C. V. makes a pause, which is opposed to the construction and sense.

† *The New Covenant* is, by the consent of all critics, the true title of the christian scriptures.

‡ These two texts are the only foundation of the popular doc-

tude, signifying, 'to do any thing for the benefit of another.'

26. *Became us* : or, *Was proper for us* : Wakefield. Sykes. The superior dignity of the dispensation required a like superiority in its head.—*Made higher than the heavens* : 'i. e. exalted into glory,' as iv. 14.
27. *Daily* : The Gr. is indefinite. "From time to time." Peirce. "Every year." Sykes. These critics remark, that if this is meant of the day of Expiation, it was only annual.

CHAP. VIII.

- 1. *This is the sum* : "i. e. the chief thing of all that I have been discoursing, viz. what follows." Peirce. Wakefield trs.,—*Now to sum up what hath been said*.
- 4 *He should not be a priest* : Many date the commencement of Christ's priestly office from his resurrection, (from v. 5 of this Ep.); while others conceive, that it is only in a loose, figurative way of speaking, that Jesus is said to be a priest at all; being so, in truth, only as he is called a *door* or *vine*, or any thing else, to which he was occasionally compared.—*There are priests* : i. e. he would thus interfere with those of the Levitical order.
- 5. *Serve unto the example* : rather, *Who pay religious service after a pattern and shadow, &c.* : Wakefield. i. e. the tabernacle made by Moses, was a *shadow* or a faint imperfect copy, of that which was shown him in the mount.—*Admonished of God* : or, *Divinely directed*.
- 6. *A more excellent ministry* : "Because the service which he conducts, is that of the heavenly tabernacle." Js. Peirce.—*The mediator* : i. e. simply, a medium of communication; as Moses was the *mediator* between God and the Hebrew nation (Gal. iii. 19). The mediation of Jesus is not a more intricate office than that of Moses.
- 7. *Should no place have been sought* : "i. e. there would have been no occasion for promising another." Pyle.

trine of the *Intercession of Christ*, involving sentiments very wide of the true import of the word.

8. *For finding fault with them, he saith* : Most critics, however, connect *with them* differently ;—*For finding fault* (viz. with the former covenant) *God saith unto them* (i. e. the Jews).—This passage (vvs. 8–12) is from Jer. xxxi. 31–34.
9. *And I regarded them not* : “ i. e. gave them up in turn ; in many of their troubles, did not interpose for them.” Grotius. *And I gave up my care of them* : Wakefield.
13. *In that he saith, &c.* : “ By saying, ‘ a new covenant,’ he manifests the first to be old, and growing out of date.” Js. Peirce.—*Now that which decayeth* : Wakefield trs., —*But what is going to decay from old age, must shortly disappear.*

CHAP. IX.

1. *Then * verily* : Wakefield and others tr.,—*Now that first covenant, &c.* : The writer gives (vvs. 1–5), a brief detail of the grand Mosaic tabernacle and its furniture. Comp. Exod. xxv. 10–30, xxvi. 31–37, xvi. 32–34, xxxvi. 35, xxxvii. 1–9 ; Numb. xvii. 1–10.
9. *A figure for the time then present* : or, *for the present time* : as most Trs. “ i. e. this equally holds good now under the temple service.” Sykes, Pyle, &c.
10. *The time of reformation* : “ Which means, the change that Jesus made of the way and manner of serving God.” Js. Peirce. The *time of reformation* being opposed to the *present time* (vs. 9), denotes the age of the M.
11. *Of good things to come* : or, *future good things* : Imp. V. i. e. the blessings of the M.’s reign.—*By* (or *Through*) *a greater—tabernacle* : “ i. e. the true spiritual tabernacle or temple in the heavens.” Priestley. That tabernacle, of which Moses’ was only a faint outline, (see viii. 5).—*Not of this building* : “ i. e. not of man’s construction.” Peirce. Sykes. Harwood.
12. *Into the Holy place* : i. e. into the true Holy of holies, (viz. heaven).

* The negligent use of the connecting particles, between Chs. and single vvs, also, is one of the most prominent errors of our Trs

14. *Through the eternal spirit*: or, perhaps, *Through the holy spirit*: Which several critics, following some of the most ancient versions, take to be the true text. "i. e. under the guidance of the spirit of God; with a full knowledge of his will, and desire to obey it." Carpenter, Sykes, Harwood, &c.
15. *Of the new testament*: properly, *Of the new covenant*: as all Trs. See N., vii. 22.—*That by means of death*: or, *That death having taken place for the redemption*, &c.—*Which are called*: "viz. who submit to the new covenant; converts to Ctny." Peirce. Harwood.
16. *Where a testament*: properly, *a covenant*: "Where a covenant is engaged in, there must be something done, which implies the death of the covenanting party." Sykes's par.
17. *For a testament, &c.*: "For a covenant made, where the death of any thing intervenes, is firm and binding*; but is of no force, while the contracting party does not engage himself to any forfeiture of life." Sykes's par.
- [These two vvs. have given some perplexity, and led to copious comment. As the Gr. word signifies both *a covenant*, and *a testament* or will; some critics incline, like our Trs., to the latter, (though the less usual sense,) in this place; on the ground, that the writer's words can only apply to a *testament*. But the more judicious critics, as Peirce, Whitby, Newcome, Wakefield, and others, give a like version to that of Sykes above; alleging, that covenants were often, if not always, ratified by the blood of victims, whose death signified, 'Thus may it happen to him who violates the covenant.'† Sykes insists much and well, on the great unlikelihood, that the writer should give up, and without intimation, for this short passage, the uniform meaning of the word, as previously used;—to be then directly resumed again.]

* Wakefield trs. this first clause,—*For a covenant is confirmed over dead things*. The C. V. inserts *men*, without the common sign (viz. of italicising) to show that it is not in the Gr.

† "In this case, Jesus, who is the mediator of the covenant, is himself the victim; in whose blood, it is both confirmed and consecrated."

18. *Whereupon, neither, &c.* : "Whence, neither was the first covenant initiated and established without blood." Js. Peirce's par.
- 19-22. *When Moses had spoken* : Comp. Exod. xxiv. 6-8, where this first solemn ratification of the covenant is found. Commentators notice, that the original account makes no mention of the *blood of goats*, of *water*, *scarlet wool* or *hyssop*, or of the *sprinkling the book*. Doddridge supposes, the writer may have derived these from tradition.
23. *That the patterns, &c.* : "The patterns of heavenly things, are things under the dispensation of the Law; the heavenly things *themselves* are things under the Cn. dispensation, of which the former was a type. Comp. viii. 5." Imp. V. See also, N., vs. 11.
26. *In the end of the world* : rather, *the conclusion of the ages*, or, *the last age* : as Peirce, Sykes, Doddridge, &c., &c. See N., 1 Cor. x. 11.
28. *To bear the sins* : or, *To bear away sins* : Wakefield. Sykes. Imp. V. ; "an allusion being supposed to the scape-goat (Lev. xvi. 20-22)." Newcome.—*Of many* : i. e. of all ; as all admit. See N., Rom. v. 15, and marg. N.—*Without sin* : or, *A sin-offering* : as Wakefield. Pyle. Whitby. McKnight. So, 2 Cor. v. 21, which see. "*Sin* is here put for the effects of sin,—the abasement and sufferings to which, in his first advent, he was subject." Peirce. Hammond. Doddridge.

CHAP. X.

1. *Having a shadow* : "Alluding to the practice of painters, who first draw a mere *outline* or *sketch* of an object ; so that in this writer's view, the Mosaic Institute was not even a complete *picture*, but only a '*sketch*' of the G. dispensation." Priestley. Peirce interprets the *image of the things** differently—'the very original of the things themselves.' —*Of good things to come* : "The kingdom of glory in

* These two critics, however, as is seen above, do not give to the *future good things*, the same application.

heaven." Newcome. So, Peirce and Sykes. "The Cn. sacrifice." Pyle. "The blessings of the G." Harwood. Priestley.

3. *A remembrance every year* : or, *A yearly acknowledgment of sins* : Wakefield.

5. *When he cometh—he saith* : Ps. xl. 6–8. Expositors, very generally, suppose this Ps. to refer to the M. ; that though spoken by David, the words belong, in a *mystical* sense, to our S. Sykes contends, (and not without plausibility,) that it is no such prophecy, nor cited by this writer, in that light. He thinks, "that the writer cites this passage from the Psalm, to prove by the authority of David, that under the Mosaic dispensation itself, sacrifices were held, in no account, in comparison with the practice of virtue, and obedience to the divine will. The whole is the language of David himself, and the words, *coming into the world*, perfectly well agree to him. They describe one, who, 'from a humble and mean condition, was, by God's providence, advanced to be a mighty King.'" He therefore trs.,—*Wherefore, One, when he cometh, &c.* [So, Harwood understands it,—'Wherefore, when the royal prophet was advanced to dignity and eminence, he justly observed, &c.' That the phrases *coming* or *being sent into the world*, do not, in their scriptural use, respect the time of one's birth, but imply 'a transition from comparative privacy and obscurity, to a conspicuous station,' is clear enough from John xvii. 18, xviii. 37, on which see Ns.

A body thou hast prepared me : "i. e. thou hast given me a body, strength, constitution, whereby I am enabled to serve thee ; and this will I do." Sykes. Harwood. [Virtuous resolutions and conduct are therefore here put in contrast with legal ceremonies, in the former clause.]

7. *In the volume of the book it is written of me* : "But where was this written concerning David ? The answer is : The divine purpose, expressed in the promise to Abraham, of the great extension of the empire of Israel, (see Gen. xv. 18) had not been accomplished until David's reign. David also introduces (Ps. lxxxix. 25) God's assurance to himself, exactly agreeing to this covenant, expressly made with Abraham, and recorded in Gene-

esis ; the roll,* or *volume of the book* referred to." Sykes.

9. *He taketh away the first, &c.* : "He abolisheth the former will and prescription of God concerning legal sacrifices, that he may establish the latter, concerning the sacrifice of Christ." Peirce. "He speaks negatively of sacrifices, the stronger to establish the obligation of doing the will of God." Sykes.
13. *Until his enemies be made, &c.* : "These are, whatever impedes the progress and influence of the Cn. truth ; viz. sin, superstition, idolatry, and death itself." Ros.
15. *The holy ghost also is a witness to us* : "*i. e.* the sense of that inspired prophecy (Jer. xxxi. 32-34) is to the same effect." See the next vvs." Pyle.
19. *Having therefore, brethren* : Here commences the writer's Practical application of the subject ; the SECOND DIVISION of the Ep.
20. *A new and living way* : "*i. e.* a way unknown before, and which leads to eternal life." Sykes.—*Through the veil, that is his flesh* : The *veil*, in the temple, separated the sanctuary, or court of the priests, from the Holy of holies. Under this image, which seems to occupy the writer's mind, he intimates that Jesus, *by his flesh, i. e.* his death, has removed the veil ; opening an entrance for us into the *Holiest* : which may represent the Cn. covenant (see Ns., ix. 23, 24, x. 1) ; or, the glory and happiness of heaven.
22. *Having our hearts sprinkled* : Here is manifest allusion to the purification of persons and things under the Law, by the sprinkling of blood, (Numb. xix. 2-10 ; Heb. ix. 9).
25. *The assembling of ourselves* : "Many had deserted these assemblies through the fear of persecution." Hammond. Newcome. Peirce.—*The day approaching* : "*i. e.* the great day of retribution ; as our life draws to an end, and persecution is increasing its perils." Newcome. So, Harwood. "The destruction of the Jewish state, with its temple and capital." Js. Peirce. Pyle. Gilpin.

* The Gr. literally is,—the head of the book. "As books were, anciently, several rolls of skins or cloth (see N., Luke iv. 17), that which was the first roll or volume, was the head of the book ; which plainly enough denotes the book of Genesis." Sykes.

- 26, 27. "If we apostatize from Ctny., after having made profession of it, we are left without hope, this being the last dispensation of God to man; expressed by the figurative form, *there being no more sacrifice for sin.*" Priestley.
28. *He that despised: or, who breaketh:* Wakefield. So, Peirce, Sykes, &c. Comp. Numb. xv. 35.—*Under:* "i. e. when convicted by such evidence." Peirce.
29. *Trodden under foot:* "An expression of contempt; no value being set upon what was so treated. See Dan. viii. 10; Isa. lxiii. 3." McKnight. Sykes.—*An unholy thing:* "i. e. but as the death of a common malefactor." Grotius. Hammond. Peirce.—*Unto the spirit of grace:* "i. e. he virtually ascribes the extraordinary gifts of the h. s., as did the Pharisees, to demoniacal agency." Peirce. Priestley.
30. *Him that hath said:* Deut. xxxii. 35, 36.
33. *Made a gazing-stock:* "Exposed as upon a theatre." Peirce. "To wild beasts and other deaths. See 1 Cor. iv. 9." Newcome. Grotius.
34. *Had compassion of me in my bonds:* or, *On those who were in bonds:* The slight change in the Gr., which gives this translation, has the support of many MSS., the Syriac, Coptic, and Vulgate versions; and is adopted (following some of the early Fathers) by Griesbach, Whitby, Newcome, Peirce, and Harwood, as the true text. It certainly best suits the preceding vs.—*In yourselves, that ye have:* or, *That ye yourselves have:* Newcome. Hallett.*
35. *Hath a great recompense of reward:* or, *Which will be recompensed with a large reward:* Hallett. Wakefield.
37. *He that shall come:* "This title seems to have been a common phrase with the Jews, and to be synonymous with 'the M.': it was probably borrowed from Mal. iii. 1." Priestley.
38. *Shall live by faith:* See N., Rom. i. 17.
39. *That believe to the saving of the soul:* Interpreters generally apply this in its most obvious sense, that is, to

* The friend and continuator of Peirce, whose work was, at this point, interrupted by his death.

a future life. But Wakefield trs.,—*Who faithfully persevere to the deliverance of our lives* ; understanding it, of the escape of the Hebrew Cns., from the approaching calamities of their country.

CHAP. XI.

1. *Faith is the substance* : rather, *the confident expectation* : So, almost all Trs. *Faith is a foundation* : Wakefield. "Faith is such a firm persuasion, as gives, as it were, a substance or present existence to the good things we hope for." Hallett's par. "The Gr. word is, strictly, 'the foundation or ground-work, on which any thing is built.'" Sykes.—*The evidence* : properly, *The conviction* : so all Trs. and critics.
2. *The elders obtained, &c.* : "The ancient saints became acceptable to God." Hallett. "For this our ancestors were so deservedly commended." Harwood.
3. *That the worlds weré framed, &c.* : or, *That the ages were ordered by the word (i. e. wise council) of God* : Sykes. Wakefield. Harwood. See Ns., ix. 26 ; 1 Cor. x. 11. Jn. Simpson trs.,—*By the word of God, we understand that the ages were compacted together by faith, 'i. e. we perceive by the scriptures of the O. T., that the several divine dispensations, from the beginning of the world to the coming of Jesus, were knit together into one entire scheme, by a like principle of faith.'*—*Things which are seen, were not made, &c.* : or, *So that the present state of things arose not from what did then appear* : Wakefield. Sykes comments,—*"It was contrived that Christ's coming into the world, which we see, was brought about by means, which could not be seen."*
5. *That he should not see, &c.* : or, *So that he saw not death* : Wakefield.
7. *Moved with fear* : "i. e. from a principle of pious reverence." Harwood. Wakefield. Sykes. "Excited by the fears of his own destruction." Hallett.—*He condemned the world* : "They are said to condemn others, who show by their own course, what these should do, and who consequently reproach them, if they neglect it. So, Matt. xii. 41, 42." Grotius. See also, N., 1 Cor. vi. 2.

12. *And him as good as dead* : "i. e. as to begetting children." Sykes. "He too, figuratively dead." Harwood.
13. *And embraced them* : "Having with joy saluted them at a distance : a fine image." Newcome. Some tr.—*and having hailed them*.
15. *Been mindful of that country, &c.* : "If that country had been the object of their desire." Hallett. Harwood. Schleusner. *If they had meant that which they left* : Wakefield. "Had judged it to have been such ; *to wit*, a better country." Sykes.
16. *Is not ashamed to be called their God* : "i. e. humanly speaking, he would have been ashamed, if he had not provided for them an abiding city, an everlasting life." Newcome. "It is evidently implied, that he would not have styled himself, *their God*, if he had not prepared it for them." Hallett. "Had they had absolutely no reward, it would have been matter of shame and folly in them, to have called God, *their God*." Sykes.
17. *His only-begotten* : Not literally such, since Abraham had Ishmael by Hagar, and others by Keturah ; but this was the *best-beloved* son, as being the only heir of the promise. See N., John i. 14 (page 148).
19. *Accounting : or, Reasoning with himself* : Wakefield. Pyle.—*In a figure* : "i. e. comparatively speaking." Sykes. "He recovered him, beyond hope, from the very jaws of death." Ros.
20. *Blessed Jacob and Esau, &c.* : "Foretold the blessings, which, in future times, should descend upon these, his sons." Hallett.
23. *A proper child* : C. V. *A promising child* : Wakefield. "A child, beautiful and fair." Sykes. (See Acts vii. 20). So, Grotius and Schleusner. "A well-formed, perfect, and healthy child" ; i. e. likely to live, and neither maimed nor sickly ; which had he been, so special care might not have been taken of him." Hallett.
25. *The pleasures of sin for a season* : "Of a wicked and idolatrous court, which could, at most, last no longer than his short life." Hallett.
26. *The reproach of Christ* : C. V. Newcome, Beausobre, Priestley, and many others, explain this,—"*reproaches similar to what Jesus endured*." "The reproach he

- should suffer for his faith in a M. to come." Hallett. Gilpin. "The scoffs cast upon the Hebrews, for expecting the Christ to arise among them." McKnight. But the error is, in supposing our S. to be referred to at all. They find a much more natural clue to the meaning, who render this,—*the reproach of the anointed people*, "i. e. meaning the Jewish nation, who were a chosen or consecrated people; and are called in the O. T., God's *anointed*. (Comp. Ps. cv. 15; Hab. iii. 13.)" Grotius. Carpenter. Whitby. Thus also, Sykes: "Moses esteemed the indignity and contempt he underwent from Pharaoh, on account of his professing himself a Jew, preferable to all the honors and riches of Egypt."*
27. *He endured*: "Persevered in what he had begun." Sykes. *Supported himself, as if he had seen his invisible deliverer*: Wakefield.
30. *After they were compassed about*: or, *After marching around them*: "*viz.* in solemn procession." Hallett. Harwood. Comp. Josh. vi. 3–15.
31. *Rahab, the harlot*: Some critics doubt, whether the Gr. properly denotes, 'one of ill repute'; but rather suppose it to mean, 'the keeper of a house of entertainment.' So, Wakefield and Schleusner. It is generally allowed, that she dwelt among the Hebrews after the sacking of Jericho, and was married to Salmon, a Jew of repute, whereby she became one of our S.'s ancestors. (Comp. Josh. vi.; Ruth iv. 21, 22; Matt. i. 5). Some think that the Gr. word may signify 'an idolatress'; the image of fornication being used frequently in SS. to describe the followers of false gods.
33. *Wrought righteousness*: "Displayed illustrious virtue." Harwood. Grotius, Sykes, and Hallett, to the same effect. Wakefield and others tr.,—*Wrought deliverance*: "*viz.* for their country, from the calamities in which it was involved": [referring the phrase to the heroes just mentioned.]

* Jn. Simpson's meaning is akin to the above. He trs.,—*the anointed*; but seems to refer it, not to the Hebrew people, but Moses himself; who was presently to bear this character towards his countrymen. Wakefield trs.,—*the reproach of the Messiah*—meaning, perhaps, the same thing. See N., 1 Cor. x. 4.

34. *Of the aliens*: or, *Of foreigners*: Hallett. Harwood. *Of their enemies*: Wakefield.
35. *Women received their dead*: The allusions here are to the widow of Zarephath and the Shunamite, 1 Kings xvii. 14; 2 Kings iv. 20-37.—*Others were tortured, not expecting deliverance*: Which, as most expositors think, refers to the fortitude which the Jews displayed under the persecution of Antiochus Epiphanes. The heroic conduct of Eleazar, and of the mother and her seven sons, is found, 2 Macc. vi. vii.—*A better resurrection*: “viz. than that of the children just mentioned; only to live again in this world.” Hallett.
37. *Were sawn asunder*: “Jerome calls it, a most certain tradition, that Isaiah, the prophet, was sawn asunder with a wooden saw.” Hallett. The Jerusalem Talmud says the same: viz. by the mandate of king Manasseh.—*Were tempted*: Grotius, Hammond, and Whitby, think that this is wholly out of place, in giving a catalogue of violent deaths, and consider it as spurious. “The Syriac Tr. and some MSS. omit the word.” Newcome. N. and Wakefield retain the word, but derive it from another root, so as to render,—*they were pierced through with stakes*.—*In sheep-skins*: “Elias is doubtless the instance, which the writer had in his eye. Our C. V. says, he wore a mantle, but the Septuagint renders,—a sheep-skin.” Hallett.
39. *These all—through faith*: This expression by no means conveys, (as is remarked), a testimony to the uniform virtue of all the persons spoken of in this Ch., as if they all were such as might entertain the hope of salvation: they are only brought forward, as examples of the efficacy of faith in specific instances. “The faith spoken of throughout this Ch., is ‘a simple confidence in the divine veracity’* ; an undoubting assurance, that what God has declared by any of his prophets, will certainly take place.” Priestley.
40. *Some better thing for us*: “The promise to them, was the first personal appearance of the M. ; the better thing provided for us, is the promise of his second appear-

* Though many, very weakly, understand it in the broad sense of modern times.

ance ; that they might *then* be made perfect, but not without us, though we have received the accomplishment of the first, without them." Wolf.

CHAP. XII.

1. *A cloud of witnesses* : A multitude of confessors and martyrs, by whose example we ought to be animated. — *Which doth so easily beset us* : " Perhaps an allusion to the long garments worn in the East, which would be an hindrance in the race." Hallett. Beausobre. Hallett and Pyle suppose the sin of apostacy to be principally meant, to which, in a time of distress and persecution, they were especially prone.
2. *The author and finisher* : rather, *The leader and finisher* : Sykes ; " i. e. one who has led the way in faith ; one who also has gone through, and brought it to perfection ; that is, has shown all that can be accomplished by this principle." " The original introducer and perfecter of our religion." Harwood. *The guide and complete pattern of this faith* : Wakefield.
4. *Have not yet resisted unto blood* : Your maintenance of the cause of Christ has not yet cost you, your life.
5. *And ye have forgotten* : rather, interrogatively, *And have ye forgotten ?* : McKnight. Wakefield. Grotius. Hallett. Sykes. Pyle.
8. *And not sons* * : " Not legitimate children." Harwood. " The meaning is, no due care is taken of you ; no concern is shown about your welfare." Sykes.
9. *The Father of spirits* : Beausobre, Wakefield, &c., following Chrysostom, tr.,—*Our spiritual father* ; so also, the preceding words—*our natural fathers*.—*And live ?* : " The writer here alludes to the law, (Deut. xxi. 18,) which inflicts capital punishment on the rebellious child." Doddridge.
11. *Peaceable fruits of righteousness* : " Perhaps, an allusion to the *olive-crown* given to the victor in the Olympic

* Whitby quotes from Buxtorf,—“ Hence the Jews have a saying, Woe to the man who goeth out of the world without tribulations.”

games; the olive being a symbol of peace." Hammond. Whitby. Doddridge.

12. *Lift up the hands—and the feeble knees*: "Alluding to the exhausted strength of pugilists." McKnight. "But it is much less likely that the Grecian games are referred to, than travellers, who are faint and weary with a long journey. The Hebrews had been harassed by persecution, and were in danger of apostacy." Ros.
13. *That which is lame*: or, as some tr.,—*the limb which halts*.—*Be turned out of the way*: or, *Be put quite out of joint*: McKnight. Ros. Pyle.
15. *Springing up*: Comp. Deut. xxix. 18, from which this is thought to be a quotation. As the change in a single letter, would make it conform to the original passage, some suppose an error in the text, and tr.,—*as gall*. So, Grotius, Whitby, and Wakefield.
16. *Any fornicator—like Esau*: Some think that Esau is so called, because he married into a heathen family, (Gen. xxvi. 34). See N., xi. 31.—*Or profane person*: "*i. e.* for treating with such contempt, his birthright, with which went a prophetic blessing, and (before the Law) the priesthood also, to the first-born." Doddridge. Pyle. Le Clerc.
17. *Would have inherited*: *i. e.* would have been glad to do so.—*No place of repentance*: "*i. e.* no change of purpose in his father." Hallett. Schleusner. Wolf.
18. *That might be touched*: or, *Which was an object of touch*: as some tr.* "*i. e.* tangible, in opposition to Mt. Zion, the heavenly Jerusalem, which was spiritual and not perceptible by the senses." So, Newcome,—*An earthly, material mountain*.
20. *Which was commanded, &c.*: properly, *They could not endure that strict command, 'If even a beast,' &c.*: Wakefield and all Trs.
22. *For ye are come to Mt. Zion*: "*i. e.* ye have attached yourselves to a dispensation, which has nothing in it terrible or perilous." Sykes. "The writer describes (vvs. 22, 23) a state present, not future; the exalted privilege

* The C. V., (as is noticed,) is obviously wrong, since the people were forbidden to approach it. Priestley and Pyle, from this circumstance, think that the negative particle (*not*) must have been lost from the sentence.

- ges of the Cn. covenant, as opposed to that of the Hebrews under the Law." Priestley. Imp. V.*—*The heavenly Jerusalem*: The city of Jerusalem was typical of the Cn. church. The *upper* or heavenly Jerusalem is opposed to the Jerusalem that *now is*; i. e. to the state of things under the Law (Gal. iv. 25, 26).
23. *Church of the first-born*: "i. e. of the aps., who received the *first-fruits* of the spirit (Rom. viii. 23)." Grotius. Hammond. Whitby. "Under the Law, all the first-born were dedicated to God, and became his property, Exod. xiii. 2; Numb. iii. 13. The Levites were taken instead of them. Now, *we ourselves* are to act as *persons hallowed* or *sanctified* to God; are taken to serve him directly, not the *Levites* in lieu of us." Sykes.—*Which are written in heaven*: "In allusion to the book which contained the names of the first-born of the children of Israel, (Numb. iii. 40.);" Hallett.
24. *Better things than that of Abel*: "The blood of the righteous Abel *cried from the ground* (Gen. iv. 10) for vengeance; the death of Jesus publishes peace and pardon to mankind." Hallett and Sykes.
25. *That spake on earth*: or, *when speaking upon earth*: i. e. God, from Mt. Sinai.
26. *I shake—also heaven*: Hag. ii. 6. "This, however, almost beyond doubt, denotes those convulsions in the moral and political state of the world, which are to precede the setting up of the M.'s kingdom on earth." Priestley and Sykes. S. remarks, "that in prophetic language, the *heavens* are put for the higher powers, and those who enjoy great dignities and honors." "All great changes are represented in the SS. by figures of this kind (Isa. xiii. 13; Joel ii. 10)." Whitby. See N., Luke xxi. 25.
27. *Yet once more, signifies*: i. e. it is a mode of expression, to be used when something of moment, and before unheard of, is meant." Grotius.—*As of things that are made*: "An ellipsis for things *made with hands* (as ix. 11),

* This is probably true; though the lofty strain of the discourse leads away the mind, at first glance, to the final scene of things; an illusion, which the last clauses of each vs., literally taken, particularly help to confirm.

i. e. inferior and imperfect; the heathen religion and the Jewish ritual being here meant." McKnight. So, Beza and Wolf. "*Things* appointed only for a particular purpose, which has been answered." Grotius. Hammond. Doddridge.

28. *Which cannot be removed*: or, *Which cannot be shaken*.^{*} Wakefield, Imp. V., and other Trs.
29. *For our God*: rather, *For even our God*: Wakefield. McKnight. Imp. V. "Gracious as he has shown himself in our admission to the blessings of the Cn. covenant, he is yet alike severe to those, who forsake or violate his laws." Sykes.

CHAP. XIII.

4. *Marriage is honorable*: or rather, *Let marriage be honorable, &c.*; *for whoremongers, &c.*: Hammond. Wolf. Wakefield. Hallett. The last observes, that "standing as this does, among exhortations, it should doubtless be made one." "The Gnostics, (who are alluded to,) considered marriage as a state of pollution, unworthy of those who aimed at perfection." Priestley.
5. *Your conversation*: '*i. e.* your general conduct or manner of life'; as all critics.—*He hath said*: Deut. xxxi. 8. This promise, as is observed, was made originally to Joshua; but may equally be applied to all the servants of God.
7. *Which have the rule*: rather, *Who have had the rule* (referring to those who are dead); as all critics. "Bp. Lloyd thinks, that this may refer to James (the brother of John), the first apostolic martyr (Acts xii. 2); and to James the Less, commonly called the first Bp. of Jerusalem."[†] Doddridge.—*Of their conversation*: See N., vs. 5.
8. *Jesus Christ, the same yesterday, to-day and forever*: "*i. e.* the evangelical doctrine, as taught by Jesus and

^{*} The Gr. word is so rendered, vs. 27; and should have been in the same way here, an antithesis being obviously meant.

[†] The last is most probably meant; who had suffered death only a short time before this Ep. was written.

his aps." Newcome. That this is the import of the words, is plain from the inference (next vs.); "i. e. since this does not vary with the opinions of men." Priestley. (See N., 2 Cor. i. 19). Calvin, Le Clerc, Clarke, Sykes, Harwood, Pyle and Ros., thus understand it.

9. *With grace, not with meats*: i. e. it is better to be established in the truths of the G., than to practise the unprofitable ceremonies of the Jewish Law.
10. *Which serve the tabernacle*: "Who cleave still to the Jewish ritual service." Whitby.
12. *Sanctify the people with his own blood*: "How was this done? It was by his blood, that the covenant of God was ratified, and the people sanctified through the truth. Such as came into the belief of him as the Christ, were separated from the world to the service of God. They were made a *chosen generation*, a *royal priesthood*, a *peculiar people*, &c." Sykes.
18. *Let us go forth therefore*: "Let us quit Jerusalem, to go to him; not thinking ourselves any longer obliged to the worship and ceremonies of the Jewish temple." Hallett. "In imitation of him, let us not hesitate to suffer as he did, however reproachful or painful such suffering may be." Priestley.—*Bearing his reproach*: That which he was reproached for bearing, and for suffering upon, viz. the cross; which, however, the writer does not expressly mention, that he may not offend the feelings of his readers.
14. *No continuing city*: The writer had here, in his eye, as Hallett and others think, the destruction of Jerusalem, which happened A. D. 70; about eight years after the supposed date of this Ep. "He speaks, as if we were here in our *wilderness* state, travelling towards the place of our Rest. In the wilderness, the Jews were obliged to dwell in tents, and had no fixed place of abode." Sykes.
15. *Let us offer the sacrifice of praise*: "Here the writer reverts to the object of a great part of his Ep., which was to show those, who made a boast of the Jewish ritual, that there are in Ctny. things, that though, by a figure of speech, they may bear the same name, are of a much superior kind. Thus he here finds in it, a priest and a sacri-

fice; as also, (at vs. 10) an *altar*, to which the unconverted Jews had no access." Priestley.

20. *That great shepherd of the sheep, &c.* : or, *That shepherd of the sheep, become great, by the blood, &c.* : Wakefield. Sykes.
22. *I have written—in few words* : "i. e. contracting my letter as far as possible ; not enlarging, as I might." Newcome, Hallett, and Sykes. *For I have given you but few commands* : Wakefield. Harwood.
23. *Timothy is set at liberty* : Le Clerc thinks that Timothy was not a prisoner during the life of Paul ; and Lardner and McKnight, on this account, would render the words,—*Is sent abroad on an errand*, i. e. on a mission. This use of the Gr. verb, however, is allowed to be unusual.

THE EPISTLE OF JAMES.

CHAP. I.

1. *James, a servant of God*: The author of this Ep., as seems to be agreed, was James, the son of Alpheus, (or, Cleopas) sometimes called the Less, and also a kinsman of our L.'s. (Comp. Matt. x. 3; Mark xv. 40.) See N., 1 Cor. ix. 5. He presided over the Jerusalem church, obtaining from his eminent piety, the surname of the Just, and suffered martyrdom about A. D. 62. (See N., Heb. xiii. 7.) The writer's modesty in styling himself only a *servant*, and not an apostle, has created some objections to this general opinion; but which are not thought of much weight.

Which are scattered abroad: Literally,—‘in the dispersion.’ But a small part of the twelve tribes, it is thought, returned after the captivity, to their own land, notwithstanding the lenient edict of Cyrus, granting them this permission. (See Ezra i. 3.) They kept themselves, however, in a measure, a distinct people, as to laws, customs, and worship.*——*Greeting*: “Luther, from this sort of salutation, took occasion to question the authority of this Ep.; which he calls ‘simple, weak, and naked, and wholly unlike the salutation of the other aps. It makes no mention of *God* nor of *Jesus Christ*; nor of *grace* and *peace*; but in the style of profane authors, only uses the word, *greeting*.’”† Benson; who remarks upon, and easily does away, these cavils.

* Much difference of opinion has arisen from this salutation, as to the persons addressed in this Ep. Michaelis, Beza, Gilpin, and Cave suppose,—believing Jews only all over the world; Grotius applies it to all Jews out of Palestine; McKnight, Lardner, and Pyle, to the Jewish people at large, within the limits of Judæa, or beyond them.

† Luther's extreme prejudice against this Ep., is well known, which, from its seeming opposition (il. 14–26) to his favorite doctrine respecting faith, he calls,—*epistolam stramineam*, (an epistle of straw.)

3. *That the trying of your faith* : Le Clerc renders this,—
Your trials have produced the patience of faith.
4. *Have her perfect work* : C. V. *Have a full effect* : Wakefield. *Operate fully* : McKnight.
5. *Upbraideth not* : “Upbraideth no one for his importunity.” McKnight. Benson says,—“for his former abused favors.” “Giveth not his favors in a haughty, contumelious manner, as those who by words or manner, convey a reproach, as it were, with the gift; such gifts, Seneca calls *stony bread*.” Grotius.
8. *A double-minded man* : “Who is divided between hope and fear.” Benson. “Drawn this way by a sense of duty, and that by some sinister view.” Priestley. Doddridge, similar. “Who can neither like or dislike any thing long; who now repents of his wish, and then of his repentance; as Q. Curtius says.” Ros.
9. *The brother of low degree* : *i. e.* the poor Cn.—*He is exalted* : “*i. e.* in the sublimity of his Cn. vocation.” McKnight. Harwood. Pyle. “When he attains a prosperous and honorable state.” Benson.
10. *In that he is made low* : “*i. e.* in the depression and indigence which he incurs for his Cn. profession.” McKnight. Schleusner. Benson. “Let him bear himself modestly, considering his own meanness; *i. e.* the precariousness of his condition.” Grotius. Doddridge. Ros. takes it ironically,—“Let him boast himself, if he will, in his littleness; these riches, so unstable and perishable.”—*Because, &c.* : “*i. e.* they are, at best, but an uncertain possession.” Priestley.
11. *With a burning heat* : Jerome refers this, as do others, rather to a *burning wind*, which accompanied the rising of the sun, and swept off the grass, herbs, and flowers. The orientals call this wind, which Niebuhr and Shaw describe, the *Simoom*. See N., Matt. vi. 30.—*The grace of the fashion of it* : or, *The beauty of its appearance* : Wakefield.
12. *For when he is tried* : or, *hath been proved* : Wakefield. Harwood.
13. *When he is tempted* : Wetstein notices, that this word has an import here, very different from the preceding *vs.* : there it means, ‘the general discipline of adversity’; in this and the next *vs.*, the ‘being seduced to sin.’

15. *When it is finished*: "i. e. when it is perfected into habit, or come to its full growth." McKnight. Benson.
When her full time is come: Wakefield.
17. *No variableness, neither, &c.*: Wakefield trs.—*No change, nor variable shadow*.* "After comparing God to the light, and the sun, the great fountain of light, the apostle here uses some astronomical terms, which denote that he is not, like the natural sun, subject to any *parallax*, or a return from one part of the heavens to another, such as is the cause of the change of seasons." Priestley. McKnight comments in a similar manner.
18. *Of his own will*: or, *Moved by his own benignity*: Ros. Schleusner, &c.
19. *Slow to speak*†: "This refers to the Cn. religion, which men should be *prompt* to hear, but not forward to teach, before they understood it." McKnight. Pyle. Ros. R. adds, "There were some among those early Cns., who were vehemently bent upon becoming teachers of their faith, while they were as yet but novices in it."
20. *The righteousness of God*: C. V. *The righteous designs of God*: Wakefield. *The righteousness which God requireth*: Newcome.
21. *All filthiness*: or, *defilement*: Imp. V.—*Superfluity of naughtiness*: or, *Abounding of maliciousness*: McKnight. Benson.—*The engrafted word*: or, "*the doctrine implanted, viz. in you or in the world.*" McKnight. Wakefield.
25. *Whoso looketh*: or, *looketh with attention*: Wakefield. Benson. This is the force of the Gr. verb, as all allow, which is very expressive, and is the same which is used, 1 Pet. i. 12. [See also, Luke xxiv. 12; John xx. 5, 11, where it is rendered,—*stooping down.*]—*The perfect law of liberty*: i. e. the G.
27. *To visit*: rather, *To take care of*: as critics generally.

* Wakefield trs., in the first edition of his N. T. (which he afterwards unwillingly altered),—*With whom is no parallax or tropical shadow*; and asks, "Why should we attempt to rob the sacred writers, of such science as they possessed?"

† "Hence the philosophers say, that two ears were given to man, but only one tongue; and while the first were broad and open, the last was fenced in with a hedge of teeth, to keep it within due bounds." Grotius.

CHAP. II.

1. *Have not the faith,* &c.* : or, *Hold not your glorious faith in our Lord J. C.* (or, Ctny.) “i. e. do not think you hold it rightly, while cherishing these partialities.” Benson. Wakefield. Whitby. Priestley. [The C. V. inserts the *Lord* without authority and without necessity.]
4. *Are ye not then ? &c.* : McKnight trs.,—*Do ye not make a difference within yourselves*, “i. e. in your minds, between them ?”——*Judges of evil thoughts* : or, *judges from false principles ?* : Priestley. *Judges, who reason ill* : Beza. Doddridge.
5. *Rich in faith* : C. V. *But rich in faith* : Wakefield. *To be rich in faith* : McKnight. Imp. V.
9. *Are convinced of the law* : rather, *Are convicted of transgression by this law* : Wakefield, Doddridge, Imp. V., &c.
10. *He is guilty of all* : “i. e. he tramples on the authority of the lawgiver, who appointed the whole.” Benson. Doddridge. Harwood. See next vs. *He is guilty of showing disrespect to all* : Imp. V. *He is liable to the punishment of offending in all* : Newcome. The Jewish doctors affirmed, that by the careful observance of any one precept of the law, men secured to themselves the favor of God, however negligent of the rest. They therefore recommended to their disciples, the making choice of some particular precept, in the practice of which they were to exercise themselves. Whitby says, “That they commonly chose either the law of the sabbath, or, of the sacrifices, or, of the tythes ; esteeming these, the great commandments of the Law.”
13. *Mercy rejoiceth against judgment* : or, “*exults over judgment, viz.* to him who shows mercy.” McKnight.
14. *Can faith save him ?* Faith is evidently to be taken through the residue of this Ch., for a bare assent to, or profession of, the principles of religion. So, Schleusner, —“the naked perception of the Cn. truth.”†
18. *Without thy works* : “Many printed editions of the Gr.

* McKnight and Ros. read this vs. interrogatively.

† “Nuda cognitio religionis Christianæ.”

- N. T. read here,—*from or by thy works*; which many think the true text. The two clauses are thus in exact antithesis. Wakefield trs.,—*Thou canst not show me, &c.* “This is what the Gr. (—*shew*) virtually imports.”
19. *The devils also*: properly, *The dæmons also*: Wakefield. Farmer. Wetstein. See N., 1 Cor. x. 20, where the same Gr. word is used. F. supposes an allusion to Job xxvi. 5, which he renders,—*The giants (or, ghosts of the dead) tremble under the waters, together with their host.* He adds, “The ap. does not appear to be advancing any new doctrine in respect to dæmons, but rather to be arguing with the persons to whom he writes, on their own principles.”
26. *Without the spirit*: rather, *Without breath*: Wakefield. Harwood. Imp. V.

CHAP. III.

1. *Be not many masters*: rather, *Be not many of you, teachers*: as all Trs.—*We shall receive*: i. e. we shall be liable thereto, inasmuch as it is a responsible station.
2. *We offend all*: rather, *We all of us slip or stumble*: Benson. Schleusner. McKnight; an image, taken from persons who walk carelessly, or upon uneven ground. So, next clause,—*if any man stumble not, &c.*—*A perfect man*: See N., 1 Cor. ii. 6; Phil. iii. 15.
4. *The governor*: “i. e. the director or pilot.” Wakefield. McKnight. *The steersman*: Doddridge.
6. *A world of iniquity*: “This is an image of the same kind with a *sea of troubles*. So Milton speaks of an *universe of death*, and a *world of woe*.” Benson. McKnight.* —*The course of nature*: rather, *The wheel of life*: Wakefield. Benson.—*Set on fire of hell*: “The ap.’s words here are like what the poets have said, concerning wicked men being agitated by the *torches of the furies*.” Benson.
12. *Both yield salt water and fresh*: Griesbach, Grotius,

* The Syriac Tr. runs,—*And the wicked world is the word*; which, as Whitby thinks, makes both the sense and the similitude clear: in the view of other critics, it mars the comparison.

Benson, and Wakefield, follow some important Gr. MSS., which read,—*In like manner, sea-water cannot produce that which is fresh.* This amends the sense, and prevents a repetition of the figure (vs. 11). Wakefield trs.,—*No more than a salt spring can supply fresh water.*

14. *Glory not and lie not,* &c.*: “Do ye not causelessly boast, in arrogating to yourself, contrary to truth, the title of wise men?” Ros. Griesbach also gives this interrogatively.
15. *Devilish*: or, *Demoniacal*: McKnight. Imp. V.
18. *The fruit of righteousness is sown, &c.*: “i. e. from this desire of peace, which they cultivate, many other virtues spring, as its fruits.” Ros. Wakefield renders,—*The peaceable fruits of righteousness are sown for the practisers of peace.* So also, Doddridge and Pyle,—*for, not by, them, &c.*

CHAP. IV.

1. *Wars and fightings*: “They mistake, who trace in this the first rudiments of Jewish rebellion against the Romans; for such did not appear until after the date of this Ep. But the strifes of family, sect, and town, are hereby denoted; which did not imply the din of weapons.” Ros.
4. *Adulteress and adulteresses*: Benson, Doddridge, and Grotius, take these words in a *figurative* or *spiritual* sense; *to wit*, ‘who thus violate your engagements of fidelity to God.’ “Wickedness in general, and especially idolatry, are often described in SS. by this term.” B.
5. *The scripture saith in vain†*: The common opinion is, that this vs. has suffered from the negligence of transcribers, (there being no such passage as the next clause) and that the true version is,—*Do ye think that the scripture speaketh falsely?* (*viz.* in condemning such a temper.) *Does the spirit which dwelleth in us, stir up to en-*

* “*To lie against the truth*, is a pleonasm; like Rom. ix. 1; 1 John i. 6.” Grotius.

† “This place, if any one, has tortured interpreters, and been tortured by them in turn.” Wolf.

vy? : Thus, Hammond, Whitby, Pyle, Wakefield, Imp. V., &c.—“Semler concludes this quotation to be from an apocryphal book, well known to those Hellenistic Jews, to whom he wrote, called the *Will of Simeon*; and which would not be more strange, than Peter (in his second Ep.) and Jude, quoting from the *book of Enoch*. It is there said,—‘Envy ruleth the whole mind of man, and permits him neither to eat, drink, or do any thing well; it prompts to stab him who is the object of envy, &c.’” Ros.

6. *But he giveth* : rather, *Nay, but it* (viz. the spirit) *giveth more abundant favor* : Imp. V. So, other interpreters.—*He saith* : rather, *It saith* : i. e. the Scripture.
7. *Resist the devil* : “Defeat the attacks of the false accuser; and he will cease to assail you.” Harwood.
11. *Speaketh evil of the law, &c.* : “i. e. you really judge and condemn the law itself, which forbids those practices; to wit, those calumnious habits.” Priestley. Harwood. McKnight and Benson refer the words preceding (*speaking evil of and judging a brother*) to matters of conscience, or points which Ctny. has made indifferent. “*The Law*, i. e. the G.; the law of liberty. See i. 25, ii. 12.” M. and B.
12. *There is one lawgiver* : Many Gr. MSS., and the Arabic, Syriac, and Vulgate Trs. add—*and judge*; which most critics adopt, as the true text.
15. *If the Lord will, we shall live* : or, *If the Lord will, and we live, then let us, &c.* : Imp. V. Benson. Wakefield.
16. *Ye rejoice in your boastings* : “i. e. vaunt yourselves in your proud speeches about futurity.” Benson. Wakefield trs.—*Ye boast in your presumption*.
17. *To do good* : “i. e. what is right, viz. in respect to futurity.” Grotius. McKnight.

CHAP. V.

1. *For your miseries* : “i. e. in the impending siege and destruction of Jerusalem, whose approach was pointed out

by the signs specified in our L.'s prophecy, Matt. xxiv." Priestley.* McKnight.

8. *Ye have heaped treasure* : The Syriac Tr., which Wakefield follows, connects as it were *fire* with this sentence, — *Ye have laid up treasures to be as fire unto you, in the last days*†; Whitby, and McKnight render, — *Ye have treasured up (viz. misery) for the last days, i. e. against the destruction of your country, which is at hand.*
4. *The Lord of sabaoth* : or, *of hosts* : as most Trs. So, Rom. ix. 29.
5. *In a day of slaughter* : or, " *As on a festival-day, i. e. when animals were liberally sacrificed.*" Grotius. Beza. Benson.
6. *The just* : By which term, most critics understand Jesus Christ to be meant, of whom the same is used, Acts iii. 14, vii. 52, xxii. 14. McKnight, Wakefield, and Imp. V., tr. accordingly, — *The just one.* Le Clerc, Benson, and Ros. interpret *the just* or *righteous* man, as a general expression; meaning, those Cns. who were the subjects of Jewish persecution.
8. *The coming of the Lord* : Priestley is perhaps alone, in referring this to the final judgment. (See N. Rom. xiii. 11.) Ros. seems to understand it of 'the time of death'; but interpreters, most generally, of the destruction of Jerusalem.
9. *Grudge not one against another* : Doddridge, Benson, and Beza, tr. this, — *Groan not secretly against each other, "i. e. as expressing hereby, a suppressed impatience."* Schleusner explains it, — 'to spread unfavorable reports.' Newcome trs., — *Grieve not for one another, i. e. the afflictions you mutually suffer.* — *Lest ye be condemned: i. e. Lest God punish you.*
11. *We count them happy* : "The Papists, to countenance their practice of 'making saints,' tr. this sentence, — *Behold, we beatify those who suffer with constancy.*" Benson. — *The end of the Lord* : or, *What the Lord did in the end* : Imp. V. *The issue of the Lord's dealing* : Wakefield.

* P. adds, "That though the main part of the Ep. was addressed to Cn. Jews, the first part of this Ch. respects the unbelievers among them; especially the rich, luxurious, and oppressive."

† By which phrase, understanding, "the day of judgment."

14. *Anointing him with oil*: Lightfoot shows, from the Jewish writings, that this was an ordinary medicinal application to the sick, and that by the Jews, *anointing* and *charming* were used together.—“The Romanists build upon this passage, their sacrament of *extreme unction* on the death-bed, for the cleansing of the soul.” Wolf, Whitby, Benson, &c. B. observes, “That this was a practice of the aps., on their mission, during our S.’s ministry, (Mark vi. 13.)”
16. *Effectual*: Which most trs. and critics render,—*inwrought*, or *inspired*. The Gr. will bear this version, and the clause (as is observed) is otherwise tautological.
20. *And hide a multitude of sins*: Whether this blessing is to be referred to the converter or the converted, may be hard to say. Hammond and Whitby take the former sense, (to which Doddridge also leans); Grotius, Beausobre, Benson, Schleusner, and McKnight, the latter.*

* Wakefield trs.,—*Will save his own soul*, &c.

THE FIRST EPISTLE OF PETER.

CHAP. I.

1. *To the strangers scattered* : Who are described by this appellation, is, by no means, agreed. (1.) These Eps. were addressed to none but Jews, in the judgment of Grotius, Beza, Hammond, Cave, and Schleusner. (2.) To gentiles only, say Wetstein and Sykes. (3.) Both were included, as Lardner, Wolf, Doddridge, and McKnight infer, on the ground that some passages suit only the one, and some, only the other.
3. *Elect—of Jesus Christ* : “Who have been called to the faith of the G., according to the original design of God the Father, in a new covenant, confirmed not by the blood of brute animals, but by that of Jesus.” Priestley’s par.
5. *Through faith* : “i. e. during your faith.” Benson.
7. *Being much more precious* : “i. e. your principles being of infinitely superior worth.” Harwood. The Imp. V. trs.,—*Which is a much more precious proof than that of gold, which perisheth, though proved by fire.* Benson and Grotius also, connect *precious* with the ‘trial,’ or, ‘proof’ of faith ; not, with ‘the faith’ itself.
9. *The end of your faith* : or, *The reward of your faith* : Benson. Beza. Schleusner.
10. *Of the grace* : “i. e. the great blessings.” McKnight. “The favor of having the G. preached unto you.” Benson.
11. *The spirit of Christ* : (1.) Whitby and Doddridge suppose this, “Christ’s own spirit, which he communicated to the prophets.” But this is the least likely, and the rarest interpretation. (2.) “The *spirit*, which, through the prophets, presignified the time and circumstances of Christ’s sufferings.” Grotius. Imp. V. (3.) “The same divine spirit which inspired the prophets first, and afterwards dwelt more fully in Christ.” Priestley. Pyle. Gilpin. (4.) Perhaps, however, the words have no reference to

our S. whatever, and may simply mean,—*the spirit of an anointed one*, i. e. the prophetic spirit." Jn. Simpson. See Ns., Heb. xi. 26 ; Acts iv. 26.

12. *The angels desire to look into* : " or rather, *the messengers* : i. e. the prophets just spoken of (vs. 10.) Comp., in proof, Matt. xiii. 17 ; Luke x. 24, where this is affirmed of *kings, prophets, and righteous men*." Jn. Simpson.* The Imp. V. gives a similar, but less natural explanation.
13. *At the revelation of Jesus Christ* : " i. e. his second coming." Priestley, Pyle, &c.
14. *In your ignorance* : " Which fixes the application of this passage to gentile Cns." Priestley. Benson. P. adds, " The Jews are never spoken of as ignorant, but as abusing their superior knowledge."
17. *In fear* : or, *With pious reverence* : Ros.
18. *Redeemed* : " i. e. delivered from your former state of heathenism, prejudice, and vice, by the G. ; which was ratified by the death of Jesus, (vs. 19.)" Imp. V. — *From your vain conversation, &c.* : C. V. *From your unprofitable course of life, delivered down from your fathers* : Wakefield. " From that idolatrous and wicked course of life, in which you were educated." Benson.
20. *Before the foundation of the world* : Comp. Ns., John viii. 58, xvii. 5.
21. *Who, by him* : " i. e. who, through his G." McKnight.
22. *Through the spirit* : " Which truth was ratified by the effusion of the spirit." Harwood.
23. *By the word of God, which liveth, &c.* : McKnight trs., — *Through the word of the living God, which remaineth forever.*
25. *But the word* : or, *declaration* : Wakefield ; who trs. the next clause, — *and the gospel which hath been preached to you, is that declaration.*

CHAP. II.

1. *As new-born babes* : " Which title, the Rabbins applied to gentiles who were proselyted to Judaism." Wolf. Wets'n.

* Le Clerc interprets of 'the time of the last judgment,' what the *angels or messengers* are ignorant of, yet desire to know.

2. *If so be*: rather, *Since ye have*: Benson, Wakefield, Imp. V., &c.
- 4, 5. *A living stone—lively* (properly—*living**: as all Trs.) *stones*: "The Cn. church was not an edifice of lifeless materials, as was the temple of Jerusalem; but a spiritual building, consisting of the members of Christ's body, living by the spirit communicated from their head (Eph. iv. 16; Col. ii. 19)." Whitby.
7. *Disallowed*: or, *Rejected*: Ps. cxviii. 22.
8. *And a stone of stumbling*, &c.: Isa. viii. 14. McKnight trs.,—*Also a stone—offence. The disobedient stumble against the word, to which, (viz. punishment) verily they were appointed. "To which (prejudice and infidelity) they were wilfully and habitually disposed, (as Acts xiii. 48)." Pyle.*
- 9, 10. *A chosen generation*, &c.: See Pref. to the Eps.—*Were not a people*: "This being addressed to gentile Cns." Priestley. Benson. This prophecy (Hos. ii. 23), Paul applies to them, Rom. ix. 25.
11. *Strangers and pilgrims*: "The one denotes those dwelling;—the other, those travelling out of their own land. From their present, literal condition (comp. i. 1), he takes occasion to remind them of the universal lot of mankind, to whom this equally applies." Grotius.
12. *Conversation*: i. e. course of life.—*Day of visitation*: "i. e. a season of persecution and trial; as most expositors. *"In a day of inquiry, i. e. when you are examined for imputed disobedience to the government."* Wakefield. Hammond. This opinion, it is observed, agrees very well with the context. "At that time, when those gentiles see that the Cns. alone escape from the calamities, which will fall upon the Jews for their seditious and turbulent conduct." Grotius. "The day when God, in his mercy, shall bring them to the Cn. faith; when, knowing you better, they will do justice to that." Ros.
13. *Every ordinance of man*: "Every civil constitution." Harwood.

* The Gr. is the same in both cases; and the writer's image and allusion is marred by this causeless change in the version of our Trs.

14. *That are sent by him*: "i. e. commissioned; the R. governors of the provinces, at a distance from the capital." Wakefield.
16. *As free, and (or, yet) not using, &c.*: "The Jews affected political independence, boasting that God alone was the King of Israel. Which leads Peter to say, that their Cn. liberty was not to be made a pretext for disclaiming all subjection to human laws; as those Jewish Cns. used it, who hoped for the political reign of the M. on earth." Ros. Pyle.
17. *Honor the king*: "i. e. the R. emperor; who was known, in the provinces, says McKnight, by this title.
19. *For conscience toward God*: "i. e. a regard to the divine will." Benson.
23. *But committed himself, &c.*: The Vulgate Tr. (following, it would seem, a various reading of the original) runs thus,—*and delivered himself up to the unjust judge.* Wakefield says, "This is an admirable reading; the ap., thus exhibiting, as it were, in due series, his master's sufferings. But he concludes, "that it does not rest on sufficient authority, to be adopted into the text."
24. *Who himself bare our sins*: or, *bare away*: Carpenter. Imp. V. "i. e. he removed and took them away* ; as he is said, to *bear our sicknesses* when he healed them by his miraculous power, Matt. viii. 17." Priestley. Imp. V. See N., Matt. viii. 17. Grotius thus comments; "He so slays our sins, as those who are fixed to the cross, are wont to be slain. See, for a like mode of expression, Col. ii. 14; Rom. vi. 6; Gal. ii. 20, v. 24. But here the comparison is not fully expressed. For Christ did not, strictly, at his death, take away our sins; but he was the means, whereby they were taken away. For the cross of Jesus is the foundation of preaching; as is preaching, of repentance. Repentance truly takes away our *sins* with their body, (or, bodily) i. e. entirely; this word referring not to *Christ*, but *our sins*:—'As his body was slain upon a cross, so our sins are, as it were, slain on a cross.' The members expressing a comparison, are often omitted, which makes the expression stronger."

* Wakefield trs.,—*carried up our sins himself, in his own body, to the cross.*

25. *Bishop* : or, *Overseer* : Benson. Newcome. McKnight. *Guardian* : Wakefield. Imp. W. (Comp. Ezek. xxxiv. 11, 23 ; John x. 11, 14.)

CHAP. III.

1. *May, without the word* : "Without entreaty ; of their own accord." Ros. "Without having the G. further preached unto them." Benson. Gilpin : "*i. e.* by their example merely." "Without contentious loquacity ; which foment quarrels, and alienates the husband both from the wife and from the Cn. faith." Wetstein. Priestley thinks, "That this part of the Ep. respects the case of women, whose husbands were not Cns. ; of which there must have been examples, as also of the reverse. This was productive of so much inconvenience, that Paul strongly advises against contracting such marriages."
2. *With fear* : *i. e.* respectful deference.
3. *Wearing of gold* : *i. e.* gold chains or necklaces. Doddridge and Benson quote from classical heathen authors, (as Plutarch, &c.) several passages, to the same effect with the advice in these vvs.
6. *Are not afraid with any amazement* : Wakefield trs.,—*And alarmed by no terrors* ; which gives to this clause, a sense, at once, clear and free from mystery. But the place has given rise to diverse, and some of them singular, comments. Doddridge, Whitby, Priestley, and Pyle, hint, "That this refers to the instance, in which Sarah acted beneath her character, when, through *fear* and sudden *amazement*, she denied having laughed at the angel's prediction (Gen. xviii. 15)." Benson says, "He can discern nothing of the sort, and thinks it would be very singular, if it were so." "Being dutiful, freely and cheerfully ; not from the constraint of fear." Schleusner. Grotius says : "And not being terrified with the fear of being robbed of your chastity, which the officers in the provinces often threatened ; in like manner, as Sarah did not yield to the passion of Abimelech (Gen. xx. 1-14)."
7. *According to knowledge* : "*i. e.* as becomes Cns." Ros.

—*Be not hindered*: “i. e. unkind treatment will lead to reproaches and quarrels, which must mar the good effect and acceptableness of your devotions.” Grotius.—Wakefield, with Benson and Ros., follows Griesbach, in giving a new punctuation to this vs., which improves the sense: *Likewise, ye husbands, live with your wives, under a conviction of the greater weakness of the female vessel; giving them honor also, as being, &c.*

9. *Contrariwise blessing*: or, *On the contrary, giving good words*: Wakefield. So, Harwood and Benson.

11. *Eschew*: i. e. turn away from.—*Ensue it*: or, *Pursue it*. [Both these are obsolete words.]

14. *And be not afraid of their terror*: a Hebraism.

“i. e. their most formidable threatenings.” Benson. *And be not struck with fear of them*: Imp. V.

15. *To every man that asketh you*: “James has here in mind, heathen magistrates chiefly.” Ros.—*Meekness and fear*: or, *Gentleness and respect*: Wakefield.

18. *Put to death—but quickened, &c.*: “Dying indeed as to this frail life, but restored again by that divine power, which had attended his ministry.” Grotius.

19, 20. *By which also he went*: properly, *By which, after he was gone, he preached to the spirits in prison*: Imp. V.; “by the h. s., after his ascension, imparted to his aps. (see vs. 22), he preached to *imprisoned spirits** (or, persons), i. e. to the gentile world, who were in bondage to idolatry, ignorance, and vice. Thus he *proclaimed liberty to the captives* (Isa. xlii. 6, 7, xlix. 9, lxi. 1, 2). He preached, not to the self-same persons, but to persons of a *like* cast and character, with those to whom Noah preached, while the ark was building; who then indeed, preached with little effect.” This is Grotius’ solution, which Priestley, Wakefield,† and others, follow; the on-

* Hammond and Whitby take in the same figurative sense, this phrase, and refer also to the same passages from Isaiah (above quoted), in illustration. By the *spirits in prison*, Lord Barrington understood Noah’s family shut up in the ark! But, as others notice, they could not well be called ‘disobedient.’

† W.’s version sets this sense in a clearer view: ‘In which indeed he went and preached to the minds of men in prison; who were also hard to be convinced in former times;—when the patience of God continued waiting, &c.’

ly one, which throws light on this obscure and entangled passage. The Imp. V. adds, "The writer is contrasting the success of the G., with the inefficacy of Noah's preaching, under the direction of the same spirit of God."

Were saved by water : "i. e. bearing up the ark which enclosed them." McKnight. "Carried safely *through* the flood." Benson. Gilpin. Pyle, similar : "Out of or from the water"; as *by the fire* (1 Cor. iii. 15) should be rendered, 'as out of the fire.'" "Amidst the waters." Grotius. Ros.

21. *The like figure whereunto, even baptism* : "And Cn. baptism beareth some resemblance to the ark ; in that it saveth us, Cns., from the common destruction ; by which baptism, I do not mean the washing off the pollution of the body, &c." Benson's par.

CHAP. IV.

1. *Hath ceased from sin* : "Hath freed himself from its solicitations." McKnight.
4. *Speaking evil of you* : "i. e. reproachfully, for your change of conduct." Benson.
5. *Who will* : or, *But they will*, &c. : Wakefield. Imp. V.
6. *That are dead* : "The gentile Cns. are here understood ; spoken of vvs. 3, 4 ; whose moral state is often thus expressively described. Comp. Eph. ii. 1, 2." McKnight. Doddridge. Pyle. "Believers have devoted themselves to Christ, and may be said to, therefore, to death." Wetstein.—*According to men—According to God, &c.* : "They may be condemned to death in the body, but they live to God in the spirit." Wetstein. McKnight. "That they might be subject to censure for the life they lived according to the lusts of men, (i. e. 'in the flesh') and live a spiritual life, according to the will of God." Priestley.*
7. *The end of all things* : "Of the temple, of the law, of

* Wakefield trs. the whole vs.,—*For this indeed was (the effect) of the preaching of the G. to the dead, that some will be punished as carnal men ; but others lead a spiritual life unto God, i. e. meaning by the living, Cns. ; and by the dead, unconverted gentiles."*

- the Jewish state." McKnight, Benson, Pyle, &c.—
Watch unto prayer : C. V. *Watchful in prayer* : Wakefield.
8. *Fervent charity amongst yourselves* : properly, *A fervent love for one another* : Wakefield. Benson. McKnight.
10. *The gift* : "i. e. spiritual gifts of any kind." Whitby. Priestley. McKnight. Grotius explains it, of 'all bodily or mental endowments.'
11. *As the oracles of God* : McKnight adds,—*require*.—*Minister* : (viz. to the poor and distressed). The presbyters and deacons of the churches are designated in these clauses.
12. *The fiery trial* : The approaching persecutions. "A metaphor, taken from the process of trying the worth of metals by fire." Doddridge.
14. *The spirit of glory and of God* : Wakefield trs.,—*the glorious and powerful spirit of God*. "If you sustain with fortitude, adversity for the sake of your religion, it is a token, that you are endowed with a singular firmness of mind, truly divine." Ros.
15. *A busy body in other men's matters* : C. V. *A designer upon others* : Wakefield.
17. *Judgment* : "i. e. severe calamities." Benson.—*The house of God* : "i. e. the Cn. church, which is now the family or people of God, as the Jews were formerly. (See 1 Tim. iii. 15 ; Heb. iii. 2, 5, 6.)" Benson. Pyle. Harwood.—*That obey not* : i. e. the perverse, unbelieving Jews.
18. *Scarcely be saved* : "If the believing Jews shall, with difficulty, escape the destruction of their city." McKnight. So, interpreters generally.—*The ungodly and the sinner appear* ? : "i. e. they will assuredly be destroyed." Ros. "How dreadful must these judgments be upon the infidel and obstinate part of the nation." Pyle.
19. *Them that suffer* : "The victims of this persecution." Priestley.

CHAP. V.

6. *Humble yourselves therefore* : "i. e. in this present time of persecution and distress." Benson.

8. *The devil* : rather, *the false accuser* : Harwood. Imp. V. *The calumniator* : Jn. Simpson. Wakefield trs. (both words)—*Your slanderous adversary*. "Your wicked adversaries and malicious accusers (*i. e.* the unbelieving Jews) sleep not; they are on the watch for you, as their prey." Benson. "The enemies of Ctny. in general." Priestley. Jn. Simpson. The latter quotes many passages from the O. T., in which human adversaries are described by the images, *a lion roaring for his prey*, or *greedy for his prey*.
12. *As I suppose* : "This form of speech is not the language of one, doubtful as to another's character, but is consistent with the firmest persuasion. Comp. Rom. iii. 28 viii. 18." Ros. Benson. Doddridge. "In my estimation." Harwood.—*The true grace* : or, *The true gospel* : McKnight. Imp. V.
13. *The church—at Babylon* : What was the place here referred to, is by no means agreed. (1.) By some, Babylon in Egypt is here understood. (2.) By several critics, Peter is supposed to mean the most celebrated city of that name, Babylon in Assyria; as Lightfoot, Wetstein, Beza, and Benson. Against which, it is urged, on the authority of Strabo, that this city was nearly, if not quite, demolished. (3.) The more current opinion, is that of Grotius, Hammond, Whitby, Lardner, and others,—*viz.* that under this name was figuratively described, *Rome*; called, as many think, Babylon, by John in the Revelation, (Ch. xvii. xviii.)

THE SECOND EPISTLE OF PETER.

CHAP. I.

1. *The righteousness of God: or, The benignity:* Ros. Harwood. *Through the justification (i. e. the method of justifying provided by) of God, &c.:* Newcome. Imp. V. Benson.
3. *According as: or, Certainly:* McKnight. *For:* Wakefield. See N.—*To glory and virtue:* This seems to be thought a Hebraism. *By a glorious kindness:* Ros. Wakefield. 'By his glorious power.' Pyle.
4. *Of the divine nature:* "Transformed into the image of God's moral perfections." Doddridge.—*The corruption—in the world, &c.:* Wakefield trs.,—*after escaping destruction from worldly lusts.*
5. *To your faith, virtue:* properly, *fortitude, or courage;* 'to wit, in the profession of this faith;' as all interpreters.
8. *In the knowledge:* "From these virtues, it may be known, that you have the true knowledge of this religion; that, which is not empty and without fruit." Ros.
9. *And cannot see afar off:* strictly, *Shutting up his eyes:* Benson. Welf. Wakefield—*That he was purged:* "i. e. the vows he made at his baptism." McKnight.
13. *In this tabernacle:* Paul uses the like image, 2 Cor. v. 1. Peter is supposed to allude (next vs.) to our S.'s prediction, John xxi. 18.
16. *The power and coming:* "An Hebraism for 'the powerful presence.'" Grotius. Ros. "We informed you of the life and mission of J. C., which was approved and signalized by a train of splendid miracles."* Schleusner. Harwood. Ros.

* Several critics refer this to the second coming of Jesus; the last clause, however, is clearly to be understood (as all admit) of his transfiguration, and the *but* has no propriety or force, except upon the interpretation given above.

19. *A more sure word of prophecy* : properly, *The word of prophecy more confirmed* : all Trs. and critics ; i. e. confirmed by this (vs. 17) and other miracles. The language of our Trs. implies a superior force in the evidence from prophecy ; for which there is no foundation.—*Whereunto* : viz. to the prophetic writings.—*A light—in a dark place* : Such was the Jewish people, to whom this *light* was confined, in respect to the whole heathen world. “The intimations of the ancient prophets were obscure and dim, till confirmed by Ctny.” Priestley.—*The day-star* : “So our S.’s coming was described, Luke i. 78. See also Rev. xxii. 16.” Pyle.
20. *Is of—private interpretation* : There are several explanations given of this clause : (1) “Not of private suggestion, impulse, or invention.” Grotius. Whitby. Doddridge. (2) “The prophets were not interpreters of their own predictions, nor did they often, or in any great degree, themselves understand them : They were the passive subjects of a divine afflatus.” Wetstein. Priestley. Schleusner. (3) “No prophecy is obvious of itself, but is explained by its accomplishment.” Ros. Pyle. Imp. V.

CHAP. II.*

1. *False teachers among you* : “The Judaizing Cns.” Pyle. “The Nicolaitans ;” [a sect of the first century.] Whitby. “The Gnostics.” Hammond. Priestley.—*The Lord that bought them* : “They who take this to mean J. C., greatly mistake. It was the Father, the *Lord* of the whole world, of whom alone this is said. See Deut.

*The second Ep. of Peter was among the disputed books of Christian antiquity ; i. e. it was not admitted early or readily into the *Canon*. The doubts of its genuineness were then, as well as since, among modern critics, founded on the peculiar style and character of this Ch. Doddridge says, “This description seems to be taken from some Jewish writer, who had thus portrayed *false prophets* of his own time, or who had lived before him. This will explain the great resemblance between this Ch. and the Ep. of Jude, which is noticed by all.”

xxxii. 6." Pyle. So Michaelis, Clarke, Wetstein, Whitby, and Benson, who remark, that "The Gr. word denotes in the SS., none but the Father." See (in the N. T.) Luke ii. 29; Acts iv. 24; 2 Tim. ii. 21; Jude, vs. 4.—*Damnable heresies: or, destructive opinions: Wakefield.*

3. *Now of a long time:* "i. e. threatened of old, (see Jude vs. 4.)" McKnight. Wakefield trs. (the whole clause)—*their punishment has been long ready to appear.*
4. *The angels that sinned:* That *celestial beings* are here meant, is not the universal opinion. Priestley observes, "That this is all the account we have, as to such a fall of angels, and as all the other examples here given, are from the O. T. history, it is far more probable, that this allusion is to some circumstance related by Moses. He follows, (as much the most probable) the solution of Jn. Palmer, viz.—"That it designates those, who, in the account of the Antideluvians, are called (Gen. vi.) the *sons of God*, (a term which the Septuagint Tr. often renders—*angels*,) and who, with the rest of the old world, were destroyed in the deluge. This makes the whole a connected series of examples; the next being, that of *Sodom and Gomorrha*." (2.) Jn. Simpson trs.,—*the messengers that sinned*. [For his comment, see N., Jude vs. 6, (the parallel passage,) which, he thinks, assists much to elucidate this.]—*To hell:* strictly, *Into Tartarus:* Benson. McKnight. Harwood. *Sinking them in the deep:* Wakefield. "The Greek word (which occurs only here in the N. T.) is the same which the ancient poets used, to denote the place where the rebellious Titans were confined." McKnight.
5. *Noah, the eighth person:* "i. e. with seven others." Benson. Wakefield. The hill where the ark rested, is called the *hill of the eighth*, or *Themanim*; and a village near it, bears the same name." Hammond. Whitby.
8. (*For that righteous man:* Wakefield trs. this vs.—*For that man of undefiled eyes and ears, whilst he dwelt among them, was daily tormenting his righteous soul, &c.*
10. *Of dignities:* "i. e. the civil rulers." The Judaizing teachers are the persons here meant, who kept alive a turbulent and factious spirit; holding out the hope of

- deliverance from the R. yoke. Comp. vs. 19." Ros. So Lardner and McKnight. Comp. Jude vs. 8.
11. *Bring not railing accusation*: Comp. Jude vs. 9. "The writer's allusion here is very dark. Some think it to be to an apocryphal book now lost. Others think that he had in his mind, Zech. iii. 1, 2, (which see). By *Joshua*, as some of the ancients thought, was meant the Jewish people, whom Jude might call the *body of Moses*, as Paul calls Cns., the *body of Christ*." Priestley.
 12. *As natural brute beasts*: i. e. governed only by their natural appetites.
 13. *Count it pleasure to riot in the day-time*: Schleusner explains this of 'daily dissoluteness'; Grotius,—of the transitory nature of pleasure, 'i. e. even for a day.' But the sense given by Benson and others, is more natural:—"They carry their licentiousness even to the extent of revelling in the day-time;" which 1 Thess. v. 7 confirms." See N., 1 Thess. v. 7.—*Spots and blemishes*: 'viz. to their Cn. profession.' Ros. Benson.—*With their own deceivings*: Many Gr. MSS. and early versions read—in *their love-feasts*, (see marg. N., page 225,) which many critics follow, as the true text. This also better agrees with Jude vs. 12, which see. Ros. renders (upon this reading)—"living luxuriously in their love-feasts, while partakers with you." Imp. V. and Benson, to the same effect.
 14. *Cursed children*: "'i. e. children of a curse;' liable to fall under the just judgments of God." So critics generally.
 15. *The way of Balaam*: "i. e. being led under the influence of the same base passions, to commit the same base actions. Baalam loved wealth and honor so immoderately, that to obtain them, he acted contrary to the dictates of his conscience." McKnight. Comp. Numb. Chs. xxii., xxiii., xxiv. "*The ways of unrighteousness* are called (Numb. xxii. 7,) *the rewards of divination*, which he was eager to obtain." Benson.
 17. *Wells without water*: "As empty as springs quite dried up." Pyle.—*Clouds, &c.*: "That are gusty, but bring no rain." Ros.—*The mist of darkness*: or, *the blackest darkness*: Wakefield; i. e. the severest doom. Comp. Jude vs. 13.

18. *Great swelling words of vanity* : "i. e. lofty pretences as to their religious knowledge." Benson. Pyle. See Jude vs. 16.—*That were clean escaped, &c.* : "Who, by embracing Christianity, had become thoroughly reformed from the sins of idolatry." Benson.
22. *According to the true proverb* : "The first of these proverbs is found, Prov. xxvi. 11. The latter also is said to have been common among the ancients ; in sense, it is like Eccus. xxxiv. 25, 26, which see." Benson ; who thinks that Horace alludes to these proverbs.* Blackwall cites this proverb, as painting with great propriety and strength, inveteracy of habit ; and the odious and sottish manners of the hopelessly depraved.

CHAP. III.

1. *This second Epistle* : Tillotson has followed Grotius in conjecturing, that this Ch. begins a distinct epistle ; but to them, this notion is confined. G. indeed supposes that this whole Ep. was the work of one *Simeon, Bp. of Jerusalem*, who became such upon the death of James the Less, (See N., James i. 1.) Hammond has replied to this opinion.
3. *The last days* : "i. e. the close of the Jewish polity and dispensation." Benson. Harwood. B. adds, "As it was now about three years only to the destruction of Jerusalem, probably some of these scoffers had already come." McKnight applies this to 'the end of the world.' The import of the phrase depends, in a degree, on the interpretation of the following vvs.
4. *Where is the promise, &c.* : "i. e. what sign is there of its fulfilment?" Benson.—*For since the fathers fell asleep* : Some tr. this—*Except that the fathers* (i. e. the earliest race of men) *have fallen asleep.*—*All things continue* : "The course of nature remains the same." Ros.
5. *Standing out of the water and in the water* : "Formed

* Ep. I. ii. 26, where speaking of Ulysses, he says, "If he had yielded to the charms of Circe, *He had lived like an impure dog, or a sow that is fond of the mire.*"

out of, and consisting (or, subsisting) by means of water." McKnight. Harwood.

6. *Whereby*: "i. e. The heavens and the earth being so constituted, as to produce this effect." Wetstein. So, most interpreters.
7. *The heavens and the earth reserved unto fire*: This is commonly interpreted of the consummation of all things; Benson refers to the Stoics and other heathen philosophers, and also to some of the Greek and Roman poets, to show that an opinion existed among them, that the world was to be destroyed by fire. Yet there are those, who take this figuratively. (1.) Priestley says, "As the world was once destroyed by a flood, there is no reason to believe that it will always retain its present state. It may therefore be destroyed by fire, or any other means. But the ap.'s language in this place, is probably figurative, and only descriptive of those great changes which will precede the *second coming of Christ*, and the commencement of his proper kingdom." (2) Hammond, Wetstein, Cave, and Lightfoot, also take it figuratively; but refer it to the destruction of Jerusalem and the Jewish state. In the prophetic language of the Old Testament, future events are prefigured in a similar manner, by convulsions in the whole system of nature.* (Comp. Isa. xxxiv. 4; Ezek. xxxii. 7; Joel ii. 10, 30, 31; Haggai ii. 6; also Matt. ch. xxiv.) See Ns., Heb. xii. 26; Luke xxi. 25.
9. *As a thousand years*: Benson, contending against the opinion of Hammond and others, just noticed, says, "Peter, if he had been speaking of the impending destruction of Jerusalem, would hardly have talked of a *thousand years*."
10. *The elements shall melt, &c.*: Those who interpret the language of this Ch. as having a literal reference to the end of the world, do not agree as to what these comprehend; McKnight and Benson say, only the earth and the surrounding atmosphere. Mede, Wolf, and Whitby make it to include the whole planetary system.

* These critics apply, of course, the *coming*, spoken of, vs. 4, to the subversion of the Jewish state, [as does Harwood]; this phrase and the *day of the Lord* having generally in the N. T., as H. thinks, this application.

11. *Ought ye to be* : McKnight follows Castalio in placing the point of interrogation after *be.—to be?* *Such as by holy behaviour and godliness are expecting, &c.*
13. *New heavens and a new earth* : The commentators spoken of, vs. 7, interpret this, of the flourishing, happy, and peaceful state of the Cn. church, after the destruction of Jerusalem. Whitby concurs with them in this, though opposed to them on the preceding passage.
15. *Is salvation* : "That his patience is for the benefit of us and others; if we will so improve it." Grotius.
16. *Hard to be understood* : "Peter does not say, that Paul treats of this particular subject in all his Eps.; but that in them all (in some of which he treats of it), there are difficult places, which have been thus perverted." Priestley.
17. *With the error of the wicked* : "i. e. by the deceit of these lawless teachers." McKnight. See vs. 3.
18. *In grace, and in the knowledge, &c.* : "In the knowledge of the G. of our L. and S., Jesus Christ." Benson. Harwood. *In the favor and knowledge of our Lord, &c.* Wakefield. Imp. V.

THE FIRST EPISTLE OF JOHN.

CHAP. I.

1. *From the beginning*: "i. e. of the G. dispensation." Benson. McKnight. Whitby. Ros.* Comp. with this passage, Ns., John i. 1-14. The resemblance, as is observed, between the introduction of the G. and the Ep. is close, and they mutually explain each other. This vs., as given in the Imp. V., appears with much more clearness,—*Concerning the word of Life, him who was from the beginning, whom we have heard, &c.* "John's principal aim, here as in all his writings, was, to refute the opinions of the *Gnostics*, and especially of the *Docetæ*, who maintained that Jesus was a man only in appearance; that he had no real flesh and blood, and consequently never felt pain." Priestley.
2. *The Life—that eternal Life*: "Jesus is so called, as being its great teacher and revealer." Imp. V. "The revealer of immortality." Harwood.
- 6, 7. *Darkness—light*: "These terms are repeatedly used in SS. for 'knowledge' or 'felicity' on the one hand; and ignorance or misery on the other." Benson. Priestley. P. says, "The Gnostics were, from the first, charged with licentious practices."
7. *Cleanseth us from all sin*: Confirming or sealing by his blood or death, the new covenant, in which pardon is expressly promised to the penitent.
8. *That we have no sin*: McKnight believes, "That the ap. has in view here (and vs. 10) the Nicolaitans and Simonians, who corruptly asserting that under the G. dispensation no action was forbidden, argued that nothing they were pleased to do, was sinful."

* Thus, all the best critics; a strong presumption of the correctness of the same sense, given to these words, John i. 1.

10. *Make him a liar*: or, *mistaken*; viz. in shedding the blood of Jesus for a needless purpose. The term *liar* is harsh, and conveys an improper sense." Wakefield. *Make him false*: Imp. V.—*His word is not in us*: "Are still utter strangers to his religion." Harwood.

CHAP. II.

1. *Advocate*: "The Gr. word is one of very general import."* Schleusner. Priestley and others think, "That it corresponds to *patron* among the Rs., under whose protection the client had put himself; so that he was expected to take his part in general, and if necessary to plead for him." "We have a friend, who has done everything which was requisite to assure us of forgiveness; and on his declarations we may securely rely." Carpenter.
2. *Propitiation*: "Jesus is such, as his G., by bringing sinners to repentance, averts the divine displeasure." Imp. V. See N. IV. 10.
3. *That we know him*: "To 'know God,' to 'be in him,' to be 'born of him,' to 'abide in Christ,' to 'know the truth,' and the like, are so many expressions to denote being a Cn." Pyle. "The loud boastings which the *Gnostics* made of their 'knowledge,' accounts for the frequent repetition of this expression throughout the Ep." Wetstein.
8. *A new commandment*: "The duty of love to the brethren has something in it, that is peculiar to the Cn. religion." Pyle. So, Priestley; who explains "the *old commandment*, to be the doctrine of universal virtue, on which he had been dwelling, (vvs. 3-6)." Hammond, Whitby, Benson, &c. consider it "to be the same thing, which is called both *old* and *new*: it was in some respects *old*, as having been enjoined by the Mosaic law; and yet other considerations entitled it to be called *new*. Jesus made it peculiarly the badge of distinction between his disciples and the rest of the world, John xiii. 34, 35."

* It is the same which is translated, John Chs. xiv. xv. xvi.—*Comforter*.

10. *None occasion of stumbling in him* : C. V. *He hath no cause of stumbling* : Imp. V. "There is no danger of his stumbling in that light." Benson.
12. *Little children* : Beza and Wolf suppose that this expression has the same large import here, as it seems clearly to have (vs. 1) ; viz. as embracing the whole body of Cns., of all ages and characters ;* whom (vs. 13) he distributes into three classes. To this opinion McKnight inclines.—*For his name's sake* : "Upon your embracing the G." Benson.
- 13, 14. *The wicked one* : "Have subdued vicious habits and inclinations. Jn. Simpson. Perhaps, "triumphed over persecution." Imp. V. Harwood refers it "to the state of Heathenism, in which they had been enslaved."
16. *Lust of the eyes* : "i. e. covetousness." Lightfoot. Grotius. Benson.—*Pride of life* : "Derived from all those objects which minister to vanity." Wolf. Doddridge, &c.
18. *The last time* : "viz. of the Jewish commonwealth." Grotius and critics generally.—*Antichrist* : This word strictly signifies, 'in place of Christ,' i. e. a false Christ. "We may infer that hereby were meant those false teachers who were foretold by our L. (Matt. xxiv.) to arise about the time of the fall of Jerusalem, and who were now gone abroad. When John mentions these teachers collectively, he calls them, *Antichrist*, (singular number,) as Paul in a like manner, uses the expression, *The man of sin*. (See N., 2 Thes. ii. 3.) But when John speaks of these teachers as individuals, he calls them, *many*." Benson. Doddridge takes them to have been apostates from Ctny. (See vs. 19.)
19. *They were not of us* : "i. e. sincere professors of the G." Harwood.
20. *An unction from the holy one* : "But it is not necessary for me to give this warning, for having received the gifts of the spirit of God, it must be well known to you." Priestley.
22. *A liar* : i. e. the impostor ; the same as *Antichrist* (which follows).—*That denieth the Father* : "Who at-

* The Gr. word (—*little children*) is not the same in these two vs.; which confirms the conclusion above.

tested Jesus to be his son by a voice from heaven; and thus, in effect, they deny them both." Priestley.

23. *But he that acknowledgeth*: This part of the vs., as the italics in the C. V. show, is not found in many copies of the N. T. But, on the other hand, several MSS. and versions have it. By some critics, it is retained as part of the true text, and by others, rejected as a marginal note, which, in the lapse of time, was brought into the text. It expresses, however, only what the preceding clause contains; and the question of its genuineness is of little consequence.
27. *And even as it hath*: or, as Wakefield, imperatively,—*So as it taught you, remain therein*. So, M'Knight.
29. *If ye know, &c.*: "God, who is righteous himself, will acknowledge all that are so, to be his children." Priestley.

CHAP. III.

1. *Knoweth us not*: "i. e. doth not acknowledge." McKnight. Harwood. [So next clause.]
3. *Even as he is pure*: The Imp. V. trs.,—*Even as Christ is pure*; and he is here meant, as most critics agree.* So vs. 5,—*he, i. e. Jesus*.
8. *From the beginning*: "i. e. from the earliest mention of him." Cappe. See N., John viii. 44.
9. *Commit sin*: "i. e. habitually, wilfully;" as all expositors.—*His seed remaineth in him*: "i. e. the principles received at his moral birth." Harwood.
15. *Is a murderer*: "i. e. is actuated by a similar spirit; and the law of Ctny. regards the internal thought or purpose as the act." Ros.
16. *The love of God*: The Imp. V trs.,—*Hereby we know love, because Christ laid down, &c.* All critics point him out, as the antecedent.† [See marg. N. below.]

* The antecedent is frequently in this Ep. left to be supplied by inference; a striking peculiarity in John's style.

† Here note again, the prejudices of our Trs.; since no word is required to be inserted, to complete the sense. Thus Wakefield trs.,—*Hereby we understand what love is, since he laid down, &c.*

18. *In word,—in tongue* : i. e. fair speeches. These words mean but the same thing; a redundancy of terms, common with this writer.

CHAP. IV.

1. *Every spirit* : "By which is to be understood, not the men pretending to inspiration, nor the doctrines they delivered; but the *spirit* from whence the doctrines proceeded, viz. whether that of God, of the man himself, or of a dæmon." Benson. Many, however, take *spirit* as equivalent to 'teacher.'
2. *Come in the flesh* : "i. e. that he was a real man; in opposition to the Gnostics and Docetæ, who taught that he was such in appearance only." Priestley. Benson supposes the same reference.
4. *Greater is he that is in you* : "The powers that have been imparted to you by the h. s., give testimony to your religion, far superior to what these worldly minded impostors can pretend to." Pyle.
5. *Speak they of the world, &c.* : or, *They speak suitably to the world, and the world listeneth to them* : Wakefield. "They speak from a worldly principle." Benson and McKnight's par's.
9. *His only-begotten son* : See Heb. xi. 17, and N. The Gr. word properly signifies,—'the only son that a man has ever had.' "An only child is proverbially considered an object of peculiar interest and regard. Hence the Hebrews expressed either or both these ideas, by the same word." Jn. Simpson; who observes, that in Ps. xxii. 20, where our Trs. render,—*darling*, the Septuagint Tr. has the Greek word, here used. John alone, of the N. T. writers, applies this epithet to Jesus; the others, using its equivalent, *well-beloved*. See N., John i. 14, page 148.
10. *Propitiation* : "That this word has not the sense of appeasing or making God propitious, is clear from the first part of the vs., without further comment." Carpenter.

CHAP. V.

1. *That is begotten of him* : All who bear his image ; true Cns.
5. *That Jesus is the Son of God* : Comp. vvs. 1, 4, 5. "The position that the titles *Messiah* and *Son of God* are equivalent, is in these three vvs. made out by John, with the precision of a syllogism." Prof. Everett.
6. *By water and blood* : "i. e. referring to Jesus' baptism and to his death," (as most critics explain it) ; at both of which, were given signal testimonies to his divine mission. Priestley, however, rather refers them to one event ; viz. *the blood and water*, which issued from Jesus' side when it was pierced with a spear, (John xix. 34.) He thinks, "that John's allusion to this fact again, shows that he attached importance to it ; and it was probably, as being an evidence to the Gnostics, of the real humanity of Jesus."
7. [This text requires no comment ; it being (as is familiar to all) rejected as spurious, by critics, with nearly universal consent. It is found in no MSS. copies of an early date, or of any authority ; in none of the ancient versions ; nor is it cited by the early ecclesiastical writers, though to prove the doctrine of the Trinity, they have quoted the words both before and after. It first appears in a Latin writer of no credit, in the close of the *fifth* century, and by him it is suspected to have been forged. It has been rejected in many editions of the N. T., since the Reformation ; including those of Erasmus and others, and recently, of Griesbach. It is omitted by Luther in his German version : in the old English Bibles of Henry VIII., Edward VI., and Elizabeth, it was printed in smaller type or enclosed in brackets ; but between 1566 and 1580, it began to be printed as it now stands ; by whose authority, cannot be known.*]

* It is hardly necessary to mention (after the above) that Calvin, Beza, and the best critics consider the true import of the words, as having no relation at all to the doctrine of the Trinity, but that it is, in effect, the same as the last clause of vs. 8, which see.

8. *The spirit*: "Which has been so liberally bestowed since his ascension." Benson.—*Agree in one*: i. e. in the same testimony.
16. *A sin unto death—a sin not unto death*: These expressions have no relation to *spiritual* death, as at first glance they may seem: but John's "allusion is to those diseases which were inflicted as a punishment for sin, and which were often healed by the prayer and anointing of the elders. They had the gift of discerning in what cases the malady would be removed; i. e. whether or not the sin was unto death. So, Benson, Priestley, Gilpin, &c. Comp. James v. 14–16, which well illustrates this place.
20. *This is the true God*: "i. e. Him, whom Jesus came to announce, to give us instruction respecting, (John xiv. 8); not Jesus himself." Grotius, Clarke, Newcome, Wetstein, Whitby, and all the best critics. That the pronoun (—*This*) often refers to the remote, and not the nearest antecedent, appears (as they notice) from Acts ii. 22, 23, vii. 18, 19; 2 John vs. 7. McKnight (who evidently agrees with the above) remarks, "That a different construction makes confusion in the vs., by confounding Jesus with *the True*, from whom he had just been distinguished."*

* This vs. could never have led to any mistake, but for the extreme pains, which our Trs. have taken to give it a false meaning. McKnight remarks on their unwarranted introduction of the word even into the text; and Clarke, Wakefield, &c. tr. the clause, (as it should have been)—*Through his Son*, J. C.; i. e. we are in the faith and worship of the true God, derived through his son, who is *the way*.

THE SECOND EPISTLE OF JOHN.

1. *The elect lady*: To these words, divers interpretations are given. (1.) Lardner, Beza, and Doddridge (like our Trs.) suppose a particular female, not named, to be addressed,—‘the Cn. lady.’ (2.) This term has been explained figuratively, as meaning some Cn. church; perhaps, that of Jerusalem. So, Michaelis, Hammond, Whitby, and Pyle. (3.) Grotius, Wetstein, and Wolf, suppose it to mean, ‘The lady Electa.’ (4.) While others take the Gr. (—*lady*) to be the proper name, viz. Kyria; which, they say, was not an unusual name for a person. The *elect* may either denote ‘the excellent’ Kyria, or merely, ‘the Cn. convert.’ Benson, Harwood, Ros., and Schleusner adopt this opinion.
7. *That J. C. is come in the flesh*: See N., 1 Ep. iv. 3.—*Deceiver and—antichrist*: See Ns., 1 Ep. ii. 18, 22.
9. *Hath not God—Hath the Father and the Son*: “Jesus and his Father having the same cause and object, a separation from the true church of Christ, is a separation from the Father; a union with it, is an union with both.” Priestley.
10. *Neither bid him, God speed*: “i. e. avoid familiarity with such.” Grotius. Ros. thinks, “That this matron was a deaconess, who received and entertained travelling Cns., at the cost and in behalf of the church; and that John’s caution was very necessary to such persons, since this hospitality was a virtual admission into the communion of the church, which would be most prejudicial to the Cn. cause.”—The Jews were forbidden to say *God speed*, to an excommunicated person, or to one ploughing on the sabbath-day, or on the seventh year; or to come within four cubits of an heretic.” Lightfoot. Wetstein. Whitby.
13. *Thy elect sister*: “Your sister, who is an excellent Cn.” Benson. “The Cn. church I am now with.” Pyle. See N., vs. 1.

THE THIRD EPISTLE OF JOHN.

1. *Gaius* : This name occurs several times in the N. T. (See Acts xix. 9, xx. 4 ; Rom. xvi. 23 ; 1 Cor. i. 14.) Lightfoot, Michaelis, and most critics, think that the person here spoken of, from his generous disposition, was Paul's host at Corinth (Rom. xvi. 23).
2. *Above all things* : rather, *Concerning*, or *with respect to* : Grotius. Beza. Benson. Pyle.
5. *To strangers* : Grotius thought, that hereby were meant Cn. Jews, who were driven out of Palestine by the persecution of their countrymen ; or who had been forced away, by the calamities brought upon that country during the Jewish war. Some suppose both the *brethren* and the *strangers* were occupied in preaching the G. "The Romanists, to give countenance to their doctrine of *pilgrimages*, tr. this word—*pilgrims*." Benson. McKnight.
9. *Diotrephes* : "He was some presbyter of the church in which Gaius was, and perhaps aiming at the vacant bishopric." Grotius. [That he had it in his power to suppress the ap.'s letters, shows, as it is observed, that he must have been some officer in the church ; they being generally first sent to such.] Benson suggests, "That he was a Judaizing Cn., who could not endure such as preached the G. to the gentiles, nor would suffer any of his church to do so." Erasmus calls him, the founder of a new sect. —*Receiveth us not* : "Does not acknowledge my apostolic authority." Benson. McKnight.
10. *And casteth them out* : "*i. e.* those of his own charge, who wished to entertain the travelling brethren." Michaelis ; and so, most critics.
12. *Demetrius* : Benson and Priestley think him to be the bearer of this Ep. Michaelis says, "He was probably one of the travellers spoken of, vs. 5 ; since, if he had been a resident of the same place with Gaius, he would have been too well known to him, to need any commendation."

THE EPISTLE OF JUDE.

1. *Jude—brother of James*: From this designation, the author of this Ep. is commonly believed to be Jude, or Judas, the ap.; but who also bears the names of *Lebbeus* and *Thaddeus*. (Comp. Luke vi. 16 with Matt. x. 3; Mark iii. 18.)
4. *Ordained to this condemnation*: "Described as proper objects of it." Harwood. Pyle. Or,—“as persons who should fall under it.” Benson.
5. *Though ye once knew this*: C. V. *Of what ye know very well*: Benson. Wakefield.
6. *The angels which kept not their first estate*: See N., 2 Pet. ii. 4. Jn. Simpson understands this of the *spies* who were sent out by Moses, to explore the land of Canaan. He trs.—*The messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains, under darkness, unto the judgment of a great day.* “These messengers had *principalities* (they were heads of tribes, Numb. xiii. 1–16); they *deserted their proper station*, in not heading them against the people of the promised land (Numb. xiii. 30, 31); they *sinned* in this, as well as in the exaggerated account they brought back of the inhabitants, and in distrusting the promise of Jehovah; for this, they were struck with *judicial blindness of mind*,* and *in the judgment of the great day*, i. e. the day of the plague, (Numb. xiv. 36, 37) were destroyed.” [Jn. S. thinks, that as the discourse, both in Peter and Jude, relates in its whole connexion, to human beings and events in Jewish history, that it is wholly unlikely, that a sudden transition is here made to an unknown order of beings.]

* “Comp. 2 Peter ii. 4, where the expression literally is,—‘having tartarized them with chains of darkness’; but which, (like that in Jude) in its literal import, has no meaning.” Jn. S.

7. *The vengeance of eternal fire* : " Everlasting in its effects ; the cities having been finally destroyed." Newcome. Benson. Harwood.
8. *Filthy dreamers* : Comp. 2 Pet. ii. 10. " The Gr. word does not imply the notion of impurity. The ap. may allude to those dreaming and delirious fancies, by which the Gnostics corrupted and dishonored their religion." Whitby. [The insertion of *filthy* by our Trs., is wholly gratuitous and needless ; and no other Trs. or critics express or imply it.]
9. *When he disputed about the body of Moses* : What is here meant, has much puzzled commentators. (1.) Hammond understands the Jewish church and state, just as Paul calls the Cn. church, *the body of Christ* (1 Cor. xii. 27 ; Eph. i. 23, iv. 12 ; Col. i. 18). As there is an allusion (so most critics think,) to Zech. iii. 1, 2, and as Michael was, in popular account, the peculiar guardian of the Jews, (see Dan. x. 13, 21, xii. 1) the words in that prophecy, *the Lord hath chosen Jerusalem*, have been thought to favor this opinion. (2.) But Beza, Whitby, Tillotson, and others, apply this to the *natural* body of Moses, *dead*, which Michael was conveying away for *secret* burial ; but which the devil sought to hinder, under pretence of doing honor to Moses, by a public burial ; but in reality, to induce the Hebrews to deify him, and thus to lure them to idolatry. (3.) Lightfoot says, " The Talmudists have the relics of a story about *Samael* or the angel of death having a dispute, as to fetching away the soul of Moses. Jude, in citing it, only does the same as Paul, in the mention of *Jannes and Jambres* (2 Tim. iii. 8) : viz. alleging what was current, and owned among the nation, though there was no such thing in scripture ; but arguing with them from their own authors and concessions." [The 'devil' is here *the angel of death*, and the *living* Moses is meant by his *body*. Pyle seems, with Lightfoot, to suppose this to be Jude's allusion.]

This strange passage has caused, mainly, the doubts which exist, as to the genuineness of the whole Ep.—Michaelis says, " Origen found this story, which has so much the air of a Jewish fable, in one of their books, now lost, called the 'Assumption of Moses,' from which,

he was assured, by careful comparison, Jude made his quotation.* [Le Clerc, Wetstein, and other critics make mention of this book.] Newcome adds, "This was probably taken from an apocryphal book; though we may be instructed by the moral, without admitting the fact."

Durst not bring a railing accusation: Blackwall, whom McKnight and Doddridge follow, trs. this,—*He would not or did not presume to bring, &c.*; "not that Michael was afraid of the devil, (which the C. V. implies, and is a very improper idea,) but he held it beneath his dignity." Doddridge says, "Dr. Tillotson suggests, that the archangel was afraid the devil would have been too hard for him at railing."

11. *Of Cain—of Balaam—of Core* (properly, *Korah*): Comp. 2 Pet. ii. 15.—*And perished*: or, *Are going to destruction*: Wakefield. "They shall perish in like manner, as Korah, &c." Harwood. Ros. McKnight.—*Gainsayings*: "i. e. rebellion." McKnight.
12. *Spots in your feasts of charity*: Comp. 2 Pet. ii. 13, 17. The Gr. word (*—spots*) primarily means,—*rocks in the sea*. Wakefield, Schleusner, Ros., and Priestley, so tr. it here, "i. e. dangerous and noxious men, like hidden rocks to the mariner." Others follow the C. V. as best according with the parallel place in Peter.—*Twice dead*: Ros. thinks this an expression of energy merely,—'More than dead,' or, 'twice dead, if it were possible.' He quotes from Horace, similar turns of speech. "Being unfruitful for two seasons." Benson. "They have died twice; once in the Jewish, and a second time, in the Cn. vineyard." McKnight; who supposes, "that the ungodly teachers referred to by the writer, were mostly of the Jewish nation."
13. *Wandering stars*: "The Jews called their teachers, *stars*; and those in the Cn. church are represented under the same emblem, Rev. i. 20; ii. 1." Doddridge.

* M. adds, "That another part of this legend is to be found in another Cn. father; according to which, Michael was employed in burying the body of Moses; which the devil attempted to hinder, saying, 'that he had murdered an Egyptian, and was not therefore, worthy of honorable burial.' This, he says, shows the mistake of Whitby, &c. (above) as to the nature of the dispute."

14. *Enoch—prophecied of these* : Whether this should be rendered *concerning* (as our Trs), *to*, or *against these*, critics are not agreed. "The denunciation, though designed immediately for the people of old, is applicable to the wicked of every age." McKnight. Wakefield trs., —*Enoch—was their instructor of old time*. "This quotation (vs. 15) is from an apocryphal book, called 'The prophecies of Enoch,' or perhaps, even from oral tradition. As the use of letters was unknown in the time of Enoch, it is clear that he could not have left behind him any written prophecies." Michaelis.
16. *Great swelling words* : Comp. 2 Pet. ii. 18.
20. *Praying in the holy ghost* : "*i. e.* by a spiritual impulse or dictation." Benson. Grotius. Or, *with an holy mind* : Wakefield. Harwood.
22. *And of some have compassion, &c.* : Wakefield trs.,—*And make a difference, by rebuking some, and by having compassion on others ; and others save with fear, &c.**
23. *Out of the fire* : "A proverbial expression, as Amos iv. 11 ; Zech. iii. 2." Benson. Grotius. See N., 1 Cor. iii. 15.—*Hating even the garments* : "A figure taken from the prohibition against legal pollutions, (Lev. xv. 4.)" Beza. The allusion is to the facility with which infection (as of the leprosy or the plague) spreads itself, even by the clothes.

* W. says, "He has made the best he could of this passage, by the help of versions and MSS. ; but who can expect to give perspicuity to every clause of so singular a composition ?"

A TABLE

Of the Times and Places of the composition of the Epistles of the N. T. as computed by various critics. [Bp. Lloyd's theory is that which is adopted in the Public version. Dr. Tomline is well known as the late Bp. of Lincoln; now Bp. of Winchester.]

THE EPISTLES OF PAUL.

	Bp. Lloyd. A.D.	Bp. Tomline.	Lardner.	Michaelis.	Places.
1 Thessalonians	54	52	52	51	} Corinth.
2 Thessalonians	54	52	52	51	
Galatians	58	52	52-3	49	} Corinth or Macedonia.
1 Corinthians	59	56	53	57	
2 Corinthians	60	57	57	58	} Ephesus.
Romans	60	58	58	58	
Ephesians	64	61	61	64-5	} Macedonia.
Philippians	64	62	62	65	
Colossians	64	62	62	64-5	} Rome.
Philemon	64	62	62	64-5	
Hebrews	64	63	63	64-5	} Macedonia.
1 Timothy	65	64	56	58	
Titus	65	64	56	51-2	} Greece or Macedonia.
2 Timothy	66	65	61	66	

THE CATHOLIC EPISTLES.*

James	64	61-2	
1 Peter	64	63-5	60
2 Peter	65	63-5	64
1 John	69	80	
2 John	69	80-90	
3 John	69	80-90	
Jude	70	65-66	

* "These Eps. derive this title," says Michaelis, "from their not being addressed to one community or church in particular; hence, they were *general* or *catholic*." The second and third Eps. of John do not, he adds, come under this description; but they were always annexed to the first Ep., lest their brevity should endanger their being lost.

CORRECTION OF NOTES

IN THE PRECEDING WORK

Matt. xv. 1. See page 25. "As of the two evenings." What Grotius had here in view, is only to be conjectured; as the brevity of his own allusion allows no clue. Perhaps, it might refer to some Jewish question as to the relative sacredness of the evening *before* or *after* their sabbath; for a like question is often started among Christians, *viz.* whether the Saturday or Sunday evening has the best claim to be religiously observed. But if this surmise be correct, the query arises, what was the doubtful precept of the Law, which created this point of casuistry? There does not seem to be any thing in the law of the sabbath, to which this description can serve.

John ii. 20. See page 159. The relative position of the two last periods in this Note, tends to the confusion of the sense. "From that time," (twelfth line,) refers back to the eighteenth year of his (Herod's) reign; *i. e.* counting from that point in his reign, (when the rebuilding of the temple began) the sixteen years to the birth of Jesus, with the present age of the latter, (then about thirty) makes the requisite number *forty six*. Herod's reign is stated to have been 'about thirty seven years;' which supposes from two to three years, after our S. was born, added to the periods of *eighteen* and *sixteen*, above given. This accords with history, (Matt. ii. 16, 19.

John xx. 28. See page 218. Beza is cited in this Note for the opinion of those who regard Thomas's words as an *exclamation*, and not an *address*. A biblical friend, who pointed out this error, as he deemed it, was anxious it should be rectified; and upon consulting what editions of Beza were accessible, it must be owned, that no evidence can be found for ascribing that opinion to him. But it was so stated in the Note on very respectable, and surely unsuspicious, authority, *viz.* that of Newcome; one who cannot be thought to have any bias in favor of the opinion he has chanced to serve. His integrity no one will presume to impeach. Beza may have changed his opinion on the subject, and Newcome have had access to editions of his N. T., which the Compiler has not seen. But it certainly is somewhat singular, that English critics should in two or three instances, have thus repeated second-hand (through the medium of Newcome,) this opinion of Beza; in a country, where the author himself, it might have been thought, was not placed beyond consultation at the fountain-head, in every form and shape in which he had appeared.

Philemon, vs. 20. See page 492. Ros.'s comment under this Note should have been attached to the first fragment of this vs.; not to the last.

